

THE CRITICAL REVIEW.

For JANUARY, 1790.

Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the present Times: collected from the best Authorities, printed and Manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D. D. F. R. S. and S. A. with the Assistance of the Rev. Joseph Towers, LL. D. and other Gentlemen. Volume the Fourth. Folio. 1l. 13s. in Boards. Rivingtons.

IT is pleasing to reflect that the British Biography, in this new edition, exceeds so far in bulk and in importance what occurred in the last impression. The English soil continues to rear its sturdy oaks in almost every department of literature; and, to examine the merits of these monarchs of the literary world, as well as to detail the events of their lives, constitute a task at once arduous, necessary, and important. Biography, as we have often had occasion to remark, is neither an ignoble, nor an easy task: each man has his distinguishing features, which must not only be faithfully portrayed, but accurately arranged, and the composition of the whole picture must be equally exact and consistent. But it is not the character only of the individual which the author of a general system of biography must consider. The mind of a literary man is developed and expanded in his works. These are the blossoms which engage more general attention, and are either attractive from their beauty, or interesting from their utility. The exertions of his mind will throw additional light on his character; and his opinions must be collected with care, and examined with impartiality. They must be brought into one system; and again distinguished as they are connected or contrasted with opinions and systems already known. If, in the publication of these opinions, disputes should have arisen, they must be considered not with the diffuseness of the man, who would conceal nothing, but with the sagacity and precision of a philosopher, who can select the points of importance; the hinges on which the con-

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troverfly hangs. In every part of this task, the biographer must contend with contradictory reports, with studied fallacy, or accidental misrepresentation. To discover truth, he must examine every material evidence, must combine distant events, and often, in the end, depend on probabilities, because, at a distance from the period, these alone are left for his information. We have given only specimens of the difficulties which he must frequently meet with: they will be found often complicated with adventitious ones, or rendered more formidable by the total absence of a clue. We have enlarged a little on them, as we hear with regret that the editor means to retire, not only from his ostensible office, but from his very active share in the work; and, as we not only wish to apprise his successors of the difficulty of their task, but to establish the foundation on which works of this kind should be appreciated.

The former volumes of the *Biographia Britannica* we noticed in our XLVIIth volume, p. 25; in the XLIXth, p. 185, and in the LVIIIth, p. 44, respectively. To these articles we must refer for information concerning the former work, and the conduct proposed for this edition: it is now our more immediate business to examine the fourth volume of this respectable collection.

The circumstances, more immediately relative to this volume, are mentioned at some length in the preface. The lives of Chatterton and Cook are, perhaps, of a disproportionate extent; but the editor apologises for this fault with unequal effect. We allow that works of this kind are destined for a future age, when the sources from whence the information is drawn are become scarce, or are forgotten; and an abridgment of the Voyages of captain Cook was a proper appendage to his Life. Perhaps, and the editor seems to allow it, the abridgment is too minute for a biographical dictionary only; but, while there is so much original information to be conveyed, we forget the fault in the entertainment. The extent of Chatterton's Life is not so well supported: the dispute concerning Rowley was between bigotry, refinement, and error on one side; and a genuine knowledge of antiquity, judgment, and discernment on the other. It might have been discussed in two pages. Chatterton was no doubt an extraordinary young man; but his dextrous imitations rendered him more conspicuous than the extent of his knowledge, which, though much celebrated, will not be found greatly superior to what a lad of quick comprehension might have attained with the same advantages. We must continue to think that the Life of Chatterton, as it is written, is no ornament to the work. Dr. Kippis justly observes, that from the accumulation of new books, and the prejudices of fashion,
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many valuable works are by degrees neglected, which were formerly in high repute. In collections of this kind, our descendants will find the respected publications of different æras, and, perhaps, learn, that in every age something valuable may be found. To reject what was formerly done, displays as much bigotry as to value only what the ravages of time have mutilated and spared. Dr. Kippis concludes his preface with apologies for his delay, which he tells us, in the words formerly employed in the Life of Dr. Lardner, arose from the various difficulties incident to a literary undertaking; the quantity of new matter, and the large proportion, particularly, in the additions to the old lives which was necessarily his own. No farther delay is we find to be apprehended, for the proprietors are determined to call in effectual aid.

Corrigenda and Addenda to each volume are prefixed. Among these is a candid well written letter from Mrs. Walter, the widow of the reputed author of Anson's Voyage. In the Life of Mr. Robins, by Dr. James Wilson, it is asserted that *he* was the compiler of this voyage; and that the narrative drawn up by Mr. Walter was little more than extracts from journals, and consequently considered as unfit for the purpose. If the language of this voyage be compared with that of Mr. Robins' other works, no great similarity will be found; but Mr. Walter's being closely engaged in writing, 'to be able to show the sheets at six every morning to lord Anson,' is no striking proof on the contrary side, since it is allowed that he had also compiled a narrative. This lady adds, that she has seen Mr. Walter correct the proof sheets for the printer, which it is unlikely Mr. Walter should have done if his work were superseded, though she adds, that Mr. Robins was not at this time in England. While we highly commend the delicacy and propriety of Mrs. Walter's conduct, and think her letter an excellent one, she will allow us to say, that we cannot consider Mr. Walter's claim, as completely established. We have mentioned the subject at some length, because we think much is said in his favour, and to give her an opportunity, if she pleases, of elucidating this subject more fully. In the other corrections and additions, we do not perceive many important circumstances. Dr. Johnson is, perhaps, too frequently brought forward, and some minute facts, if they had been added to the work, would not, perhaps, have greatly enhanced its value. There are a few additions, however, really interesting.

The new lives in this volume are those of John Collins, mathematician; W. Collins, poet; P. Collinson, naturalist, &c. J. Coneybeare, divine; Sir Anthony Cooke's four learned daughters, viz. Mildred, lady Burleigh, Anna, lady Bacon,

Elizabeth, lady Russell, and Catherine, lady Killegrew; James Cooke, navigator; A. Ashley Cooper, third earl of Shaftsbury; Samuel Cooper, miniature painter; J. GILBERT COOPER, miscellaneous and poetical writer; T. CORAM, projector of the Foundling Hospital; T. CORYATTE, Traveller; G. Costard, divine; C. Cotton, miscellaneous and poetical writer; P. F. Courayer, divine; COURTEN FAMILY, chiefly merchants, but the fourth, William, a naturalist; W. Coward, medical and metaphysical writer; *W. Earl Cowper*, lord chancellor of England; *Sir R. Cox*, lord chancellor of Ireland, and historical writer; Willaim Craig, divine; Richard Crashaw, poet; the Admirable Crichton; R. Cromwell, protector; H. Cromwell, lord lieutenant of Ireland; Samuel Croxal, divine, poetical and miscellaneous writer; Alexander Cunningham, historian; J. LORD CUTTS, warrior and poetical writer; *T. Chatterton*, poet; A. Cruden, author of the Concordance; and *Sir J. Davies*, poet, historian, and writer on law. The lives in Italics are by Dr. Towers; those in capitals seem to be by persons unknown: they have the signatures N. N. R. C N. and N. respectively. The life of Craig was written by Mr. Richardson; that of Crashaw by Mr. Hayley; and that of Cruden by Mr. Chalmers, of Throgmorton-street.

In surveying this list, readers will be differently attracted, according as their studies or predilections have led them to the different sciences which each author has pursued. We have gone over each, and looked for entertainment for the mathematician, in the life of Mr. Collins; for the naturalist, in that citizen of the world, P. Collinson; and for the ladies, in Sir Anthony Cooke's learned daughters. But, in our situation, it is necessary to enlarge on what is most new, and most generally interesting. The Life of Collins and of Collinson afford little but what was before known, and the great merit of the ladies consists in their classical knowledge, by which they will not raise the envy of the present age. We shall, however, transcribe the Latin lines of lady Killegrew to lady Burleigh, with a request that she would use her interest with the minister, that Sir Henry Killegrew (we follow the most probable supposition) should not be sent to France: they are elegant, correct, and almost purely classical.

“ Si mihi quem cupio cures Mildreda remitti,
 Tu bona, tu melior, tu mihi sola soror:
 Sin male cessando, retines, & trans mare mittis,
 Tu mala, tu peior, tu mihi nulla soror:
 Is si Cornubiam, tibi pax fit, & omnia læta;
 Sin mare, Cicilæ * nuncio bella—Vale.”

The life, which seems to have been written with most care, and to afford most novelty, is that of the third earl of Shaftesbury. He lived at the time when the Revolution had opened the eyes of Englishmen, and taught them to regard the general rights of mankind: he studied under the direction of Locke, and afterwards in Holland, the first state which had shaken off the fetters of despotism, with le Clerc, Bayle, &c. and had imbibed, in the writings of Plato, Xenophon, Epictetus, Arrian, and Marcus Antoninus, the love of virtue, true liberty, and a regard for the happiness of mankind. Why should we dissemble? in politics he was the enthusiast of liberty, and in morals the zealot of virtue. In the former, he respected the rights and dignity of a lawful sovereign; in the latter, he overlooked, or seemed to overlook, in his eagerness to enhance the dignity of morality, the dictates of Christianity. Yet he cannot be styled an infidel, or, uniformly, a Deist, for he speaks of Hoadly, Tillotson, Barrow, and Chillingworth, in terms of applause or of respect. The circumstances of his life are drawn from the General Dictionary, or the Supplement to the former edition of the *Biographia*: in the former, the article was written by his son.

As a writer, the earl of Shaftesbury has been highly applauded, or violently condemned: on this account the editor examines his different works with peculiar attention: to these he probably alludes in his preface, when he says, that 'many valuable productions, which in his youth it would have been a disgrace not to have read, are now laid aside.' Notwithstanding the scepticism of the *Characteristicks*, we hope, for the interests of virtue and morality, that they 'may live a little longer.' We wish that we could have followed the editor in the examination. It is clear, copious, and candid. He produces the various opinions which have been given of lord Shaftesbury, and, in estimating the merits of the *Characteristicks*, steers the middle course between the extremes of censure and applause. We think him, however, favourable to the earl, though we suspect that we could occasionally find arguments to lead him to be still more favourable:

'The fate of lord Shaftesbury, he observes, as an author, may furnish useful instruction to those who build their expectations on literary fame. For a considerable time he stood in high reputation as a polite writer, and was regarded by many as a standard of elegant composition. His imitators as well as admirers were numerous, and he was esteemed the head of the school of the sentimental philosophy. Of late years he has been as much depreciated as he was heretofore applauded; and in both cases the matter has been carried to an extreme. At length, it is to

be hoped, that he will find his due place in the ranks of literature; and that, without being extravagantly extolled, he will continue to be read, and in some degree to be admired. This tribute, at least, is due to his "Inquiry concerning Virtue," and to his "Moralists," and in a great measure to his "Advice to an Author."

'But whatever becomes of lord Shaftesbury's character as a writer, he was excellent as a man. This appears from every testimony that remains concerning him. "It must be owned," says bishop Warburton, "that this lord had many excellent qualities, both as a man and a writer. He was temperate, chaste, honest, and a lover of his country." There is a passage in one of the earl of Shaftesbury's letters to Robert Moleworth, esq. which is worthy of notice. "I am persuaded," says his lordship, "to think no vices will grow upon me: for in this I have been ever sincere, to make myself as good as I was able, and to live for no other end." The man who could speak thus concerning himself, is entitled to the best applause, the applause of the heart.'

The notes on Horace, communicated by Mr. Huntingford, we have looked over with great satisfaction. They breathe the true spirit of candid criticism, without licentious conjectures, or facility of admitting a corrupted text. These notes are almost exclusively on the satires and epistles, the works of his later years, when, as Mr. Huntingford observes, with no less propriety than elegance, the poet solemnly renounced the more servile complaisance of his early life, and his attachment to Epicurean principles, for the more decent and steady virtue of the Stoics.

'The poet's renunciation of Epicurean errors, and firm though polite language with which he again asserts his freedom, inclines us to draw a veil over those years, wherein he could be induced to sacrifice his very sentiments to the opinions and practice of his patron; a conduct this, which however it may be justified on considerations of mere worldly interest, yet must it ever appear culpable on the principles of that morality, which taught him to be resigned indeed to the ways of Providence, but to disdain base compliance for the sake of exterior advantages. But the more grave, serious, and dignified sentiments of his later writings abundantly compensate the levity of some of his earlier odes, and the time-serving maxims inculcated in some of his earlier satires and epistles. And the experience of a man so thoroughly versed in the manners of the world, cannot fail of being instructive to us; for it will teach us, as we value the integrity and peace of our minds, never to relinquish the ways of rectitude for the fallacious allurements of error, however great may be the emoluments which may reward a dereliction of virtuous principle.'

We cannot resist adding Mr. Huntingford's concluding character of the earl of Shaftesbury: it is comprehensive, just, and elegant.

‘What the poet was in his earlier and latter days, that the noble critic uniformly continued to be through much too short a life. His principles were always on the side of liberty, and consequently independent, benevolent, magnanimous: his knowledge of ancient writers, particularly of the Greek, was extensive and accurate; his taste formed on the model of antiquity, was of course pure and refined. All these excellencies are discoverable in his edited works. Nor is it to be wondered at that he was so elegant a scholar, so exact a critic, so generous a philosopher, since he devoted to study and meditation those hours, which too many dissipate in the pursuit of trifling engagements, illiberal amusements, or irrational pleasures.’

We could have wished to have transcribed different specimens of the notes; but they would lead us too far. The poet's conversion is particularly pointed out in the notes to the first epistle; and again in line 310 of the *Ars Poetica*; but, while we are looking over them once more, we cannot resist transcribing the earl's elucidation of the 19th line of the first epistle from the ancient philosophers: it affords a proof too with how much diligence and advantage he perused these respectable sources of pure morality.

“Subjungere.”—vera lectio. Vide Ciceronem in Acad. Quæst. lib. 2. 45. prope finem. “Veruntamen (inquit) video quam suaviter voluptas sensibus nostri blandiatur. Labor ut assentiar Epicuro aut Aristippo revocat virtus vel potius reprehendit manu; pecudum illos motus esse dicit: hominem jungit Deo, &c.”

‘Horatius noster melius. Labor (inquit) ut assentiar Socrati, Zenoni, &c. revocat voluptas. in Aristippi et Epicuri præcepta relabor, virtutem veram defero. Fortunæ non responso (Ut inf. v. 68.) sed subservio, Deo me nec jungo nec subjungo. Majore tento (Ep. 17. v. 24.) presentibus (uti Aristippus ipse) haud equus. Et mihi res, non me rebus, &c. In hac ergo Epistola posteriorem sententiam, in illa 17 a. priorem probat. Hic senescaens, illic nondum.

‘Vide ipsa Aristippi Verba, Mores, Conatus, in Dialogo isto Socratico Xenophontis Απομν. l. 2. in initio. et inter alia ἀλλ’ ἐγὼ τοι (εἶπεν ὁ Ἀριστιππος) εἰς τὴν δούλειαν αὐτοῦ ἐμᾶντον τάττω. Quæ verba Horatius proculdubio in animo habuit, cum scripserit *subjungere*. Sic Epictetus apud Arrian.

‘Vulgatum est Philosophiæ præceptum τὸ συντάττειν vel ὑποτάττειν ἑαυτὸν τοῖς ὀλοῖς (Vide Simplicium in Cap. Ench. 78. et Arrian. l. 1. c. 12.) τὸ συναρμόσαι τὴν αὐτὴν βέλτην τοῖς γινόμενοις. Lib. 2. c. 14. Sic in Enchirid. 77. 18. Sic M. Ant. l. 4. 23. et lib. 6. 39.—Vid. sup. Sat. 2. l. 1. v. 76. et infra Ep. 17. 24.

Vide et infr. hujus Epistolæ, v. 69.—Sic et Eurip. Marco citatus, l. 7. 38. Τοις πραγμασι γαρ ουχι θυμωσθαι χρεων· hic vero potius τα γνωμενα quam τα πραγματα. Vid. Sat. 7. l. 2. v. 75.’

It has often been our custom to look on either side of the beaten road of literature, and in our perusal of this volume, from the same excentricity, we were led to pay a particular attention to the lives of the Courtens, chiefly because they have been so much neglected. In fact we did not recollect that we had ever heard of them before. The author, whose signature is C N. appears to be an able and judicious writer. He has given a clear and apparently accurate account of the three merchants, and the fourth William Courten, who was a naturalist. He was known in the latter part of his life by the name of Charleton; for, having collected from the wreck of the estates of his ancestors, what he could procure, he left the kingdom under that name to avoid litigious prosecutions for his debts. Mr. W. Courten appears respectable as the friend and companion of Locke, with whom his acquaintance commenced at Montpellier about the year 1675. He was also the friend and benefactor of Sir Hans Sloane, the correspondent of Dr. T. Robinson, Martin Lister, Mr. Plunket, and Mr. E. Llwyd. He perhaps deserves more honour for being probably the second considerable collector, whose museum was freely and gratuitously shown in England, and for affording, if not the foundation, the most valuable part of Sir Hans Sloane’s very extensive collection. The part of this life which it is of most importance particularly to mention, relates to an observation in the sixth volume of the first edition of the *Biographia*, where it is said that Mr. Courten ‘left the whole of his collection to Sir Hans Sloane, on condition of his paying certain legacies, &c. On which account there are some who do not scruple to say he purchased Mr. Courten’s curiosities at a dear rate.’ Our present author observes, that, before the augmentation in 1702, (the former biographer had said 1701) Sir Hans Sloane’s collection was comparatively small, as in reality he had collected for Mr. Courten, probably with the hopes of surviving him, since he was eighteen years younger. Mr. Courten, however, died rich, left Sir Hans Sloane executor and residuary legatee, with a legacy of 200 pounds. An attested copy of his will, from the registry of the prerogative court of Canterbury, is subjoined. We can only find room for the deductions of our author.

‘Mr. Courten’s bequests and debts, taken all together, amounted to no more than 2,020l. 6s. 8d. sterling. To pay this sum, his executor had in money secured on two mortgages to dame Ann Knightley, and payable at the death of that lady, then aged eighty-eight, fourteen hundred pounds; and a legacy

gacy to himself of 200*l.* more. Dr. Sloane therefore being sole executor and residuary legatee, might, or might not sell, just as he pleased, and not chusing to part with any thing, he judged it most prudent to secure to himself entirely Mr. Courten's museum, &c. by paying the expences of his friend's funeral, and a sum of 420*l.* 6*s.* 8*d.*

'Now in point of time, thirty years before this, it has been said in the course of the narrative, and it may be seen from the collector's own account of only a very few particulars then purchased, that this price was not even one half of the sum which Mr. Courten had then expended in three years only, and during the very worst state of his affairs, when he had the smallest, indeed no certain income, and was involved in the greatest expence and solicitude.

'It ought likewise to be observed, that Mr. Courten, as appears from the MS. referred to, had not then even begun to collect coins, &c. His museum at that time was in its very infancy; the part of it, probably not inconsiderable in such an opulent mercantile family, which it is not unreasonable to suppose, came to him as an heirloom, augmented no doubt by the contributions of his friends, and his own preceding unappreciated collections, was not included in the estimate here spoken of; and for more than thirty successive years, it is said, that "he employed all his time, and the greatest part of his fortune," in enriching and enlarging it.'

We think this a sufficient proof that the assertion, mentioned in the former life, was a rash and inconsiderate one. Mr. Courten's fortune was probably considerable, independent of the 1400*l.* for his accounts of expences during two years, found in the MSS. Sloan. (British Museum) are still extant to prove it; and we have no reason to think that any part of his income was drawn from a public office or from annuities.

Another new life, which the editor seems to have written with uncommon care, is that of the admirable Crichton; in his attempt he was greatly assisted by the earl of Buchan, and he has cleared much of this history from the fallacy and fable with which it was designedly or accidentally enveloped. The year of his birth is fixed by lord Buchan to have been 1560, instead of 1551; and he is said to have been killed by Gonzaga, or at least in an accidental rencounter, from the same authority, in July, 1582. He was therefore confessedly twenty years old when he went abroad, and twenty-two only at the time of his death. He was related to Robert II. king of Scotland, by his mother Elizabeth Stuart, a descendant of the third son of Robert, the duke of Albany. Rutherford, a commentator on Aristotle's Logic and Poetics, was his tutor; but he is said also, by Aldus Manutius, to have shared with the
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king in the instructions of Buchanan, Hepburn, and Robertson. From Paris, where he is supposed to have displayed uncommon proofs of learning, he went to Rome, from thence to Venice, Padua, and Mantua; and at each place it is asserted that he distinguished himself with equal spirit and abilities. These are the facts which are to be examined.

The first particular notice of these 'admirable' exertions occur seemingly in sir T. Urquhart's Tracts. From this account Mackenzie copied, in the third volume of his 'Writers on the Scottish Nation:' it is this life, which was abridged and dictated from memory, by Dr. Johnson, to be inserted in the eighty-first number of the *Adventurer*; and its republication at Aberdeen afforded Mr. Pennant the narrative which we find in his *Scotch Tour*. The chief facts, therefore, rest on Sir Thomas Urquhart's veracity; for the incidental accounts of Crichton, by Imperialis and Aldus Manutius, shall be noticed hereafter.

Dr. Kippis does not hesitate to declare his full persuasion that Urquhart is an author whose testimony to facts is totally unworthy of regard. His tracts, our author thinks, afford sufficient proof of this assertion, and one instance is adduced, where the pedigree and lineal descent of his family is deduced from the creation of the world: it is the production of an 'extravagant and erring spirit.' With respect to two circumstances of his particular story, he mentions that Gonzaga soon died of remorse, though it is known from history that he succeeded his father five years and lived thirty years, after Crichton's death; he asserts also that, when he wrote, two thousand persons were living to certify the truth of his narrative; and he wrote nearly seventy years afterwards. In fact, the whole of Urquhart's object was to raise himself and his nation at any rate.

Mackenzie supports the extraordinary transactions of Crichton at Paris by a quotation from Pasquier's 'Disquisitiones;' and it has been called the testimony of an eye-witness. But the *Disquisitiones* is a Latin abridgement of a French work, and, in the original, the story is expressly said to be taken from a MS. and to have happened nearly a hundred years before the birth of Crichton. Imperialis, who mentioned the transactions in Italy, published his *Museum Historicum* in 1640, sixty years from the event; and the accounts, recorded by his father, must have happened when he was only thirteen years old; consequently when he was incapable of accurately and clearly understanding the peculiar circumstances of the facts.

'The truth of the matter is, that, some slight circumstances excepted, neither Dempster nor Imperialis have produced any evidences of Crichton's extraordinary abilities besides those which are recorded by the younger Aldus Manutius. He, therefore,

therefore, is to be regarded as the only living authority upon the subject. Manutius was contemporary with Crichton; he was closely connected with him in friendship; and he relates several things on his own personal knowledge. He is a positive and undoubted witness with respect to our young Scotsman's intellectual and literary exertions at Venice and at Padua; and from him it is that our account of them is given above. Nevertheless, even Aldus Manutius is to be read with some degree of caution. Dedications are apt to assume the style of exaggeration, and this is the case with Manutius's dedication of the *Paradoxa Ciceronis* to Crichton. In addition to the general language of such addresses, he might be carried too far by his affection for his friend, which appears to have been very great: nor was the younger Aldus eminent for steadiness and consistency of character. It is even said that, by his imprudencies, he fell into contempt and misery. But independently of any consideration of this kind, it may be observed, that Manutius's narrative, previously to Crichton's arrival at Venice, could not be derived from personal knowledge. For that part of it (which is sufficiently erroneous) he was probably indebted to Crichton himself. Neither does he appear to have been an eye-witness of the whole of the disputations which were held at Padua; for, speaking of his young friend's praise of ignorance, he relates that those who were present told him afterwards how much they were struck with that oration. However, at the other disputation, which lasted three days, Manutius seems certainly to have attended; for he concludes his accounts of it with saying, that he was not only the adviser but the spectator of Crichton's wonderful contests. It is evident, however, from the dedication, that his extraordinary abilities were not universally acknowledged and admired. Some there were who detracted from them, and were displeased with Manutius for so warmly supporting his reputation.'

The Dedication is subjoined. We shall also transcribe our author's conclusion:

'One important method yet remains, by which we may be enabled to form a judgment of Crichton's genius, and that is, from a perusal of the four poems of his which are still preserved. It is, however, to be feared, that these will not exhibit him in a very high point of view. Some fancy, perhaps, may be thought to be displayed in the longest of his poems, which was written on occasion of his approach to the city of Venice. He there represents a Naiad as rising up before him, and, by the order of the Muses and of Minerva, directing him how to proceed. But this is a sentiment which so easily presents itself to a classical reader, that it can scarcely be considered as deserving the name of a poetical invention. The three other poems of Crichton have still less to recommend them. Indeed, his verses will not stand the test of a rigid examination even with regard

to quantity. That our readers may be able to judge for themselves upon the subject, the four poems shall be given in a note*; and this will probably be the more acceptable, not only as they constitute the whole remains of Crichton's productions, but as copies of them, and especially of the two latter odes, are extremely difficult to be obtained.

‘What, then, is the opinion, which, on the whole, we are to form of the admirable Crichton? It is evident that he was a youth of such lively parts as excited great present admiration, and high expectations with regard to his future attainments. He appears to have had a fine person, to have been adroit in his bodily exercises, to have possessed a peculiar facility in learning languages, to have enjoyed a remarkably quick and retentive memory, and to have excelled in a power of declamation, a fluency of speech, and a readiness of reply. His knowledge, likewise, was probably very uncommon for his years; and this, in conjunction with his other qualities, enabled him to shine in public disputation. But whether his knowledge and learning were accurate or profound may justly be questioned; and it may equally be doubted whether he would have arisen to any extraordinary degree of eminence in the literary world. It will always be reflected upon with regret, that his early and untimely death prevented this matter from being brought to the test of experiment.’

From a perusal of the poems we are fully of opinion with the learned author, if we except a few lines from those addressed to Aldus Manutius. Perhaps we might add, that, in disputations respecting the errors of Aristotle and his commentators, a quick comprehension and a ready elocution were only necessary to combat with effect. Memory, ingenuity, and a command of languages, qualities neither incompatible with Crichton's years, or his opportunities, might probably have accomplished all that can be satisfactorily established relating to his displays of erudition; and, from any degree, or even a complicated exertion of these qualities, he will not be found to merit very high commendations, for in early youth they expand and flourish with most luxuriance. Judgment, steadiness, close application, and repeated examination, are to be found only in maturer years; and it is by their exertions that a great literary character can ever be established.

We purpose to examine some other new lives, and to point out those to which additions have been made, in a future Article.

* For these poems we refer our readers to the work.

Travels in Spain : containing a new, accurate, and comprehensive View of the present State of that Country. By the Chevalier de Bourgoanne. To which are added, Copious Extracts from the Essays on Spain of M. Peyron. In Three Volumes. Translated from the French. Illustrated with Twelve Copper-Plates. 8vo. 1l. 2s. 6d. in Boards. Robinsons.

TRAVELLERS have often remarked the numerous errors, which occur in almost every work, where different countries are described, even by the most attentive observers. These errors, joined to the prejudices which every one naturally carries with him abroad, produce those unformed, imperfect notions which are entertained by the nearest neighbours, respecting each other. It is in this way that the French formed their judgment frequently of England; and, in return, the English formed their opinions of France on foundations equally unstable. At present, travelling is more fashionable; prejudices are fewer and less permanent; philosophy has opened our eyes; and experience has established our judgment. We can perceive merit in strangers, and find objects worthy of enquiry, in kingdoms formerly neglected.

Our knowledge of Spain was for a long time confined to what we could gather from Cervantes' novels, and a work once highly esteemed, the Ladies Travels into Spain by the celebrated madame Dunois; but within a few years, the travels of Bowles, father Labat, M. Colmenar, Twiss, Clarke, Baretti, father Caymo, a monk of Lombardy, and M. M. Silhouette, Dillon, and Swinburn, into this country, have greatly improved our acquaintance with it, and its inhabitants. But neither of these ought to supersede the work before us. The authors which we have mentioned, knew little of the language of Spain, or the manners of the Spaniards: they hurried through the country, and wrote almost in equal haste; so that, while they entertain us with their anecdotes, the accounts which they give of the agriculture, manufactures, commerce, finances, national character, or municipal and political government of Spain, are frequently superficial. These defects are amply supplied in the excellent work of the chevalier de Bourgoanne. He resided eighteen years in the country which he describes, and had time to make the most profound observations on manners and on customs, frequently decided on with equal levity and precipitation. He has not indeed travelled through the whole of Spain; but has visited, and examined with care, that part of it, which lies between Bayonne and Madrid, between Madrid and Valentia, and from thence to Cadix, Gibraltar, Salamanca, and Toledo.

His

His observations on the present state of the kingdom, its administration, land and sea forces, productions, manufactures, finances, commerce, court, the royal residences, the inquisition, antiquities, roads, inns, as well as the successful reforms, undertaken by the count Aranda and his successor count de Florida Banca, are full and complete.

M. de Bourgoanne appears to aim at impartiality, in all these disquisitions, and wishes to keep at an equal distance from the enthusiasm which praises every thing, and that discontent which gives to every object its most gloomy hue. But it must be remembered, that he professes to write with a view to reconcile the inhabitants of France and Spain to each other, to lessen that national antipathy which, notwithstanding the most intimate political union, subsists among individuals with its usual rancour. He consequently holds up the bright side of truth to our contemplation, and invariably gives the most favourable interpretation that the facts will admit of. The disgust and indignation which travellers feel, and have often expressed at the indifferent accommodations in the inns, and the horrid effects of political and religious slavery, are not found in our author's descriptions. He never loses his temper, and, if a fault occurs, it is equally certain that we shall find some convenience attending it, or he confidently expects, that under the very *excellent ministers* of Spain, remedies will soon be applied. We readily believe the count d'Aranda to deserve all the praise bestowed upon him; and we have been credibly informed, that he was sent into an honourable exile, as ambassador to France, to prevent those numerous improvements which it was in his contemplation to introduce. But we know, that the opinions of the Spaniards are much divided, respecting the merit of count de Florida Banca. In the late king's reign, he was raised by court favour from the low station of an attorney's clerk, to be prime minister; and, under the present king, he holds the same office.

If in the account of particular places, a traveller like M. de Bourgoanne may imbibe groundless ideas, we ought to be much on our guard against the usual representations of the more hasty itinerants. He says of Valladolid, that it is well peopled and seems lively enough. The fact is, that a great part of the houses of this city are deserted, and, instead of containing, as may be expected from their number, 100,000 inhabitants, scarcely 20,000 are found in it. We know, that, at this day, there are but two inns, and at neither can a traveller be furnished with any kind of refreshment. We shall add, from the authority of Don Antonio Ponz, the only
good

good Spanish traveller in his own country, and whose work has not been translated, that this city contains fifty-two convents, and a great number of colleges. Among the colleges, there is one for Scotch and another for English, into which no natives of Spain are ever admitted. When the students are properly qualified, they are sent, with an handsome viaticum to Great Britain: the king of Spain kindly supports these two expensive establishments, for the benevolent purpose of making profelytes in these islands.

M. de Bourgoanne, who was secretary to the French ambassador, was at the Spanish court when his countryman, count d'Artois, passed a few days there in his way to undertake the conquest of Gibraltar. Our author gives a very particular and pleasing account of the affectionate intercourse between this prince and his cousin, the *present* king of Spain. The current report at Madrid, as we are credibly informed from a person, at that time there, was very different. It was generally believed, that the national animosity between these illustrious personages was very conspicuous, and was more than once manifested in a manner, not quite consistent with their dignity.

But we have said enough, to give our readers an idea of the allowances which they ought to make for M. Bourgoanne's predilection, or his political principles, and may leave them safely to pursue the various kinds of instruction and entertainment, which may be found in this very excellent work. We shall, however, turn it over once more, and extract some specimens, sometimes in the author's own words, which we trust will induce them more strongly to peruse it: the accounts are too copious and too numerous to be regularly analysed with advantage.

The traveller from France enters Biscay, and finds that its mountains are rendered pleasant, fertile, and populous, under the genial influence of liberty. Our author's picture is a captivating one, and it cannot be suspected of being unfaithful. The descriptions of the Escorial, of St. Ildephonso, and Madrid, appear to be equally exact; but palaces and cities are described by every traveller: to find the merits of the chevalier we must look at him in an unusual route.

The flocks of Spain are, to a naturalist, important, and to an Englishman singularly interesting. They gave us our ascendancy in the commerce of that article; and, if Spain should recover from the intoxicating dream of a new world, and with her senses regain her activity, they may render her our rival in it. The excellence of the Spanish wool has been attributed to the change of pasture and frequent removal of
the

the sheep; but our author contends, that the fleeces of those which are not permitted to travel, are equally excellent. The custom originates in the private interests of the grandees, from which the ruinous privileges of the *mesta* arose; the *mesta* is a great company of opulent and noble proprietors of flocks, who by means of this custom, feed them at the expence of the community.

‘The mountains of Soria and Segovia, condemned to sterility by the climate, soil, and the steepness of their sides, were formerly the asylum of some neighbouring flocks. At the approach of winter the place was no longer tenable. The sheep sought, in the circumjacent plains, more temperate air. Their masters soon changed this permission into a right, and united themselves by an association. This company in time became augmented by the addition of others, who, having acquired flocks, were desirous of enjoying the same privileges. The theatre was extended in proportion as the actors became more numerous, and, by degrees, the periodical excursions of the flocks were extended to the plains of Estremadura, where the climate was more temperate and pasturage in plenty.

‘When the abuse began to appear intolerable, it had already taken deep root, and affected the interest of the most powerful citizens. The consequence is, that for more than a century, there has been a continued struggle between the company of the *mesta* on one part, and the lovers of public good on the other. If a traveller passes through Spain in the month of October, when the sheep *trashumantes*, arrive in great numbers in and about the plains of Estremadura and Andalusia; or in the month of May, when they return towards the mountains of Old Castile; let him be informed that these animals have the right of pasturage on every common in their way, that the laws annex a breadth of ninety varas to the road by which they pass; that the pastures which are reserved for them in Estremadura are rented at a very moderate rate, and that the proprietors have for a long time vainly solicited an augmentation of price.’

The travelling sheep are estimated at five, the stationary at eight millions; in the whole thirteen millions. Ten thousand sheep produce communibus annis, two thousand arobes, or five hundred weight of wool, valued at 50,000 livres (2083l. 6s. 8d.) If we, therefore, omit the fractions, we shall find the produce of 1,300,000 of sheep to be worth annually above 2,700,000. The expence must be comparatively trifling. The cloths manufactured in Spain are of an excellent quality, but the price under the present establishment will never allow them to be rivals with English cloth, which will still find its way there, even under the heavy duties now laid, and the extraordinary profits of the smuggler.

Among

Among the apologies of our author, we find that he even aims to say something in favour of the inquisition, or at least endeavours to extenuate the conduct of its officers. The auto di fé of 1680 was the last general solemnity of this kind, and the quotations from a cotemporary author show, that it was considered as the most solemn festival, the most glorious triumph of the church. It is impossible to exceed the exultation which seemed to guide the pens of the censors, the examiner, and the author. Even the king assisted at it with pleasure; and, after remaining exposed to heat during many hours, asked if there was nothing more to see? Since that period, we are told that the terrors of the holy office are greatly lessened, yet their occasional exertions, and, above all, their prosecution of the virtuous and enlightened M. d'Olavide, show, that their inclinations, at least, are unchanged; and the Spaniard must rest on the spirit and liberality of administration for his security from the most dreadful despotism.

Even * since this event the inquisition has in one case justified the apprehensions it had excited. Toleration, or which is the same thing, humanity, shuddered at the torments inflicted upon a poor woman, who having been convicted of sorcery and witchcraft, was burned at Seville, in 1780, in consequence of the sentence of that tribunal.

Another instance has since occurred of their troublesome interference, viz.—their adding difficulties to the sale of the French Encyclopedie *.

The academy of history has, we find, within these late years, published editions of several authors.

* Among others, those of Marianna and Sepulveda. It is preparing one of Solis, of which one volume has already appeared. It has undertaken, and executed in part, a task equally interesting and arduous, that of publishing all the ancient chronicles relative to the history of Castile. Several of those works had never been printed; all are enriched with notes and commentaries, which at once prove the sound criticism and the erudition of their authors, the abbé de Guevara, Don Francisco de Cerda, Don Miquel Floriz, and Don Eugenio de Larguno, who, in the midst of the occupations of his place of first clerk in the office of foreign affairs, still finds some moments to dedicate to literature. The academy contains one of the most valuable collections, of which a literary society can boast. This is all the diplomas, charters, and other documents given since the earliest period of the monarchy, to all the cities, boroughs, communities, churches, chapels, &c. in Spain, the whole col-

* Even at the moment of printing this account, we find the holy office checking, not only the spirit of liberty and free enquiry, but, from a mean political hatred, proscribing M. Necker's work, on the Importance of Religious Opinions.

lected with the greatest care, arranged in chronological order, and consequently adapted to furnish every branch of the Spanish history with the most abundant source of authentic materials. The collection greatly facilitates and encourages the learned researches of the academicians. In is in this immense repertory that they collect the elements of a work, which for several years they have been preparing, I mean a Geographical Dictionary of Spain, which, by its correctness will be a worthy companion to the new dictionary of the language. One of the most learned among them, Don Juan Iriarte, who died in 1776, leaving behind him three nephews of distinguished abilities, published a first volume of the Greek manuscripts, in the library of Madrid; a continuation is expected from the librarians, who are appointed to compleat the work. To a member of the same academy, father Florez, Spain is also already indebted for several volumes of the ecclesiastical history of the nation, which in his hands was, in truth, only an irregular compilation of documents, become very scarce, or entirely unknown, but it has acquired a more pleasing form by the care of his continuator, father Risco, an Augustin monk.

The finances of Spain are not yet well understood. The Spanish clergy really contribute, in our author's opinion, to the expences of government. The millones, he allows to be, in many places, a nominal tax only; but the *sercias reales*, and the power which the king has of granting pensions on all benefices, even to a third of their value, render the riches of the church of some service to the state. Spanish America, till of late, scarcely more than paid the expences of governing; and now it produces a surplus, only in consequence of the farming of tobacco. The produce of this farm in Spain is greater than its produce in France, in proportion to the difference of population*. The revenues, in the best years, do not amount to much more than four millions and a half sterling, and the expences of government exceed its income. The minister of Spain is labouring to lessen the deficit, and to provide a sinking fund to pay off, by degrees, the debt.

The debts of Spain were partly those contracted by the Austrian branch, and partly owing to the exertions of Philip V.—Charles III. in 1759, began to discharge them, by paying six per cent. on the capitals, and continued to do so, for five years; but, in the payment, preferred his own subjects. In 1767, the dividend was reduced to four per cent.; in 1768, fifteen million of livres were distributed among the home creditors; (the original debts of Philip were only sixty millions) and the dividends then ceased. The debts were sold at eighty

* In the work, the opposite opinion is asserted; but it has been since contradicted by the authority of the author.

per cent. discount. The credit of Spain was ruined by this circumstance; and, in 1783, when England was borrowing with ease, twenty millions annually, the Spanish court could not procure a loan of the hundredth part of that sum, (two hundred thousand pounds) though the claims of Philip V. were to be admitted for one third of the subscription, that is, the court gave each subscriber of three hundred pounds, eighty pounds as a *douceur*. About the beginning of the war, the court of Spain negotiated with some French merchants, a loan of little more than a million sterling, for which it issued notes, bearing four per cent. interest. These *in effect* still continue, though the security of some part of this loan is changed.

With respect to the real paper money, its stability has at length been sufficiently evinced. The clamours it excited have ceased. Rational persons, restored to the calm which was disturbed by public outcry, perceive that nothing but ignorance could cause alarms, or be induced to compare the flight and transient disquiet of the Spanish nation with the total confusion produced in France by the system of Law. In fact, the specie of Spain exceeds, by almost three fourths, the value of its paper, and at the fatal moment in 1720, when the French bank notes were in the greatest credit, their amount was eighty times that of all the money which then circulated in the kingdom. It requires not much reflection to perceive all the impertinence of such a comparison. In Spain, all extraordinary wants ceased with the war. The administration was not suspected of abusing, by issuing new bills, the still uncertain credit of the nation, and thereby depriving itself of the succours it might afford upon similar occasions. These considerations by degrees brought the royal bills to par. When I left Spain (at the end of 1786) they were sought after and advantageously negotiated.

The whole debts of Spain we cannot, from this account, exactly ascertain; yet our author again allows, that their paper is a burthen little proportioned to her revenues. We fear the bank of St. Charles is not likely to lessen these difficulties; for, notwithstanding the reasoning of our author, it has been seldom found, that a bank has been successful, in a country where the balance of trade is every where against it. The shares in this bank of 500 livres are said to have risen, at one time, in France, to 2,000 livres; in reality, however, they never exceed 760 livres, as the author has since acknowledged.

But this subject, hitherto so little known, has detained us too long: we must pass over the second volume, with greater rapidity. M. de Bourgoanne, in this volume, considers the trade of Spain with South America, and explains at some length, the weakness and impolicy of the edict which established the exclusive trade, in 1720, and not wholly repealed

in 1778, since Mexico was still refused a share in the freedom. The new Philippine company is an object of importance: the ships were designed to go from Old Spain round Cape Horn to Peru, carry from thence piaſtres ſufficient for their cargo, which they were to purchaſe at the Philippines, and return home by the Cape of Good Hope. At the Philippines was to be the depot of Indian commodities, which were to be brought to Spain. This probably was the reaſon of the free trade, allowed from India to the Philippines, which lately occaſioned ſome ſpeculation; but it requires little foreſight to ſee, that, if the carrying trade is granted in part to other Europeans, the piaſtres of Peru will ſoon reach the Aſiatic coffers. Indeed, in other views, the arguments of the Spaniſh merchant, recorded in the ſecond volume, p. 100, are very powerful and convincing. The event muſt neceſſarily be furniſhing a new channel, by which the riches of South America are to be diverted from the mother-country. We ought to mention the facts which have ſince occurred.

‘The gloomy predictions of the Spaniſh merchant have been contradicted in part by experience. Of three veſſels ſent out by the new company, one indeed ſuffered, from a want of ſkill in thoſe who had the care of it, conſiderable damages, which were repaired at the iſle of France; but the two others arrived ſafe at Cadiz towards the end of 1787. Their cargoes were received with the greateſt eageneſs: their ſales exceeded the price at which they were eſtimated on their arrival from fifteen to fifty per cent. It is however feared, that this ſplendid beginning cannot be ſupported. The high price was attributed to novelty, and the ſcarcity of the commodities brought by the veſſels. It is preſumed, that if a taſte for them were eſtabliſhed, ſmuggling would furniſh them at a cheaper rate; for the company, for want of having placed experienced ſupra cargoes in the veſſels, made in this firſt expedition very dear purchaſes, and of a middling quality; it is even thought, that in future, the company muſt renounce the article of tea, which among the Spaniards has a rival difficult to ſupplant. Beſides, the conſumption of chocolate cannot be diminished but to the detriment of ſeveral colonies, the property of which is ſtill more intereſting to Spain than that of the new company.’

The Spaniſh ladies, for we muſt not wholly confine ourſelves to dull calculations or ſober diſcuſſions, are deſcribed very advantageouſly. As brunettes, their large lively eyes give a ſpirit and animation to their countenances; and their manners, as they are no longer confined by padlocks and blinds, for the jealousies retain the name only, are free and unreſtrained. The ſoft delicacy of their features, their exquisite ſhapes, and the graceful eaſe of their motions, are re-
preſented as attractive, yet they are cold and diſtant at their
firſt

first acquaintance; and the chevalier, who seems by his own confession not to have been a fortunate lover, observes that, if this coldness does not discourage 'their admirers from addressing them, they are as decided and mortifying in their disdain, as they are seducing in permitting them to hope.' The Spanish lady is represented as capricious, haughty and variable; 'her chains not so easy to be born as difficult to avoid.' They are said to admit of indelicate conversation and to indulge it, circumstances which we suspect are misrepresented; but which our author, who is as able an apologist as he is at times a severe censor, explains from the purity of their hearts. Shenstone formerly explained the opposite character of a nice man, from the contrast to this purity of mind. They still love the fandango; and their motions in this celebrated dance are said to set decorum at defiance. But the chevalier will excuse us from believing that, when it was determined in a consistory of cardinals to condemn this dance, on the introduction of two Spaniards who danced it, the prohibition was not only suspended, but the knees, stiffened with age, again became supple, and the grave judges joined in the exhibition.

The third volume contains the *essais sur l'Espagne* de M. Peyron, almost entire: it is, in many respects, a proper supplement to the accounts of the chevalier de Bourgoanne; and the little, which is omitted in the work of the former, is chiefly what the chevalier has enlarged on more fully and more advantageously. The character of the Spaniards, the literature and theatres of Spain, as well as the various academical institutions, are explained very satisfactorily. We were greatly pleased with the letters of M. Campomanes to Dr. Robertson, on the publication of his history of South America. It is in the most flattering style, and is answered by the historian in Spanish, *almost* equally pure and elegant. 'If he has had more respect,' he observes, for the Spanish nation, 'than other authors, it was because he endeavoured to know it better.' Yet within a year, the work was prohibited by order of government; and, the academy was ordered to appoint two members to criticise it. They agreed to comply, but insisted at being at liberty to appoint two others to defend it.

M. Peyron supposes Madrid to contain 140,000 inhabitants: in this calculation, he appears to have rated it too low; for, in a plan of Madrid, lately published, by Tomas Lopez, we find that, from actual enumeration, there were found in Madrid 130,980 inhabitants, exclusive of children, strangers, prisons, inns, colleges, hospitals or houses of charity. The inhabitants of these must greatly exceed 9,020, for of the three last institutions, there are thirty-nine.—As there are

only about 7,400 dwelling houses, it was supposed probably a fair allowance to admit of eighteen to each house, and that this would compensate for sixty-six convents.—But, in Madrid, the people are much crowded.

Though we have not been able to mention many parts of these volumes, which have attracted, and which deserve our attention, we must conclude our account; and we may adopt the words of the French censor, with the allowances already hinted at. ‘I can certify,’ says M. Mentelle, who has been long collecting materials, for a work entitled “Comparative Geography,” ‘that, in these new travels, every thing is perfectly accurate; and that it is a true picture of the state of Spain, at this moment.—The French (and we may add the English) wanted a work of this kind to give them a just knowledge of that country; and the Spaniards to be instructed in what is still required to obtain more certainly the objects which they have in view.’—The translation appears to be executed with great propriety and accuracy.

A New and Literal Translation of Juvenal and Persius; with copious and explanatory Notes. In Two Volumes. By the rev. Mr. Madan. 8vo. 15s. in Boards. Printed for the Editor.

WE have had frequent occasion to observe, that the modern refinements in education, particularly those intended to facilitate the knowledge of the learned languages, have not, within the sphere of our experience, been attended with success: we have not seen a real well-grounded scholar, who has not drawn his stores from Westminster and Eton, or from schools conducted on a similar plan. ‘Male parta facile dilabuntur,’ is an adage which will apply to classical acquisitions; for what we obtain without toil, without repeated attention, we seldom remember. Mr. Madan’s performance, intended to facilitate the understanding of the satirist’s meaning, is therefore, we think, injudiciously designed; whether it is conducted suitably to the design, or whether it be calculated for the author’s purpose, we shall soon examine. Mr. Madan, however, obviates the objection to its making the boys idle, by remarking, that they should, at the same time, parse every word of their lessons, for that the translation only assists them in acquiring the sense of their author. Part of this defence must be referred also to the execution; but we may remark, that we think it unfounded, in one respect. Parsing and construing are very different operations: in the first, indeed, boys must refer to their dictionary, and must acquire the construction of the words: but, in a large class, the first boys must almost parse the whole lesson: and those,
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who can construe it, will be apt to trust to the chance of their not being called on; or to their slight knowledge for an escape, if they are called on. If we allow the whole of the argument, we must revert to our first distinction, that the construction of the words is not greatly connected with their meaning. In our examination of translations, we sometimes trace the author in a lexicon, and find, that he catches very often the first word, while the context frequently renders a farther enquiry necessary, and must often oblige the translator to trace the word to its radix, and sometimes to its metaphorical meaning. This method, which practice and experience only renders easy, the scholar, who has trusted to literal translations, will find difficult, and he will often think it unnecessary. But we have one fact in point: in Greek authors, a Latin translation is generally added, and to it boys may have recourse without interruption. But we know not of a single good Grecian, who did not disregard his translation, and trust only to his lexicon. So mechanical is the plan of learning from the interpretation, that we once knew a boy, who had been two years in a Greek class, turn by accident over two leaves of the translation (it was in Farnaby, and the translation was at the end) and regularly construed his lesson from the interpretation of a different part of the book.

But we must now proceed to the execution; and we shall here transcribe Mr. Madan's views, that he may not be condemned on statutes whose authority he does not allow. The first object of a translator, he says, is to point out what the author has said; and this is only done by a literal translation.

' All translators (he adds) should transfer to themselves the directions which our Shakespeare gives to actors, at least, if they mean to assist the student, by helping him to the construction, that he may understand the language of the author.—As the actor is not "to o'erstep the modesty of nature"—so a translator is not to o'erstep the simplicity of his text.—As an actor is "not to speak more than is set down for him"—so a translator is not to exercise his own fancy, and let it loose into phrases and expressions, which are totally foreign from those of the author. He should, therefore, sacrifice vanity to usefulness, and forego the praise of elegant writing, for the utility of faithful translation.'

' The next thing to be considered, after knowing *what* the author says, is *how* he says it; this can only be learnt from the original itself, to which I refer the reader, by printing the Latin, line for line, opposite to the English, and, as the lines are numbered, the eye will readily pass from the one to

the other. The information which has been received from the translation, will readily assist in the grammatical construction. The third particular, without which the reader would fall very short of understanding the author, is, to know *what he means*; to explain this is the intention of the notes, for many of which, I gratefully acknowledge myself chiefly indebted to various learned commentators, but who, having written in Latin, are almost out of the reach of those for whom this work is principally intended.*

This information was very necessary; for, without pretending to extraordinary facility in reading Latin, we were often obliged to act against our own rules, and construe Mr. Madan's English by the help of the Latin. The style of Juvenal is often eager, impetuous and harsh. He is too much in earnest to be delicate in his choice of words and of images; the translator, therefore, who would not offend, must be sometimes cautious, and he who would give the full force of the satyrists, must frequently look beyond the common corresponding word. Mr. Madan's caution is commendable, but his choice of corresponding words is not always happy. Juvenal's words burn; Mr. Madan's freeze: Juvenal gives a sentence in a forcible expression; Mr. Madan loses the idea, that he may not be greatly incorrect in the word. We met very early with instances of these different errors.

* Cum tener uxorem ducat spado : Mævia Tuscum
Ficat aprum, & mudâ teneat venabula mammâ :
Patricios omnes opibus cum provocet unus,
Quo tondente gravis juveni mihi barba sonabat :
Cum pars Niliacæ plebis, cum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventiler æstivum digitis sudantibus aurum,
Nec susserre queat majoris pondera gemmæ :
Difficile est Satiram non scribere.

* When a delicate eunuch can marry a wife : Mævia * can stick
A Tuscan boar, and hold hunting-spears with a naked breast †;
When one can vie with all the patricians in riches ‡,

* The name of some woman, who had the impudence to fight in the Circus with a Tuscan boar —

* The Tuscan boars were reckoned the fiercest.

† In imitation of an Amazon. Under the name of Mævia, the poet probably means to reprove all the ladies at Rome, who exposed themselves in the pursuit of masculine exercises, which were so shamefully contrary to all female delicacy.

‡ The nobles of Rome. They were the descendants of such as were created senators in the time of Romulus. Of these there were, originally, only one hundred—afterwards, more were added to them.

Who clipping *, my beard troublesome to me a youth founded †.
When a part of the commonalty of the Nile ‡, when a slave of
Canopus §, Crispinus ¶, his shoulder recalling || the Tyrian cloaks **,
Can ventilate the summer-gold on his sweating fingers,
Nor can he bear the weight of a larger gem ††;
It is difficult not to write satire.'

The classical reader will perceive many errors in the translation of these lines; but we did not select them to give a bad impression of the author's work, for so many errors do not again occur, in nearly one half of the volume. 'Hold hunting spears *with* a naked breast' is a very awkward expression, and nudâ mammâ is evidently the ablative absolute: besides, the force of the description implies, that she assumes the province of a man, while she neglects the delicacy of a woman. The next line but one is perhaps not less unpleasant to the ear than incorrect. Nothing is said about 'troublesome' in the text, or the *first* coming under the barber's hand, as in the note.

'Under whose razor, my strong beard in my youth refounded.'

Tondenti gravior is a phrase applied to the strength of the beard, acquired by frequent cutting; and juvenis implies not

* The person here meant, is supposed to be Licinius the freedman and barber of Augustus, or perhaps Cinnamus.

† Alluding to the sound of clipping the beard with scissars. Q. D. who with his scissars clipped my beard, when I was a young man, and first came under the barber's hands.

‡ One of the lowest of the Egyptians who had come as slaves to Rome.

§ A city of Egypt, addicted to all manner of effeminacy and debauchery—famous for a temple of Serapis, a god of the Egyptians. This city was built by Menelaus, in the memory of his pilot, Canopus, who died there, and was afterwards canonized.

¶ He, from a slave, had been made master of the horse to Nero.

|| Revocante—The Romans used to fasten their cloaks round the neck with a loop, but in hot weather, perhaps, usually went with them loose. As Juvenal is now speaking of the summer season (as appears by the next line) he describes the shoulder as recalling, or endeavouring to hoist up, and replace the cloak, which, from not being fastened by a loop to the neck, was often slipping away, and sliding downwards from the shoulders.

** Dyed with Tyrian purple, which was very expensive. By this he marks the extravagance and luxury of these upstarts.

†† The Romans were arrived at such a height of luxury, that they had rings for the winter, and others for the summer, which they wore according to the season. Ventilô signifies—to wave any thing to and fro in the air.

Crispinus is described as wearing a summer-ring, and cooling it, by, perhaps, taking it off, and by waving it to and fro in the air with his hand—which motion might likewise contribute to the slipping back of the cloak.

a youth,

a youth, but a man in the younger and more robust period of his life. Verna is the meanest and most contemptible slave, and the force of the passage implies that this slave had the longest and most cumbersome cloak as well as a most enormous ring. The weight of the cloak, in Juvenal, drags it from his shoulders, and the fingers sweat with the size of the ring, which he ostentatiously displays. The following epigram of Martial, we suspect, refers to the size of Crispinus' cloak.

Nescit, cui dederit tyriam Crispinus abollam

Dum mutat cultus : induiturque togam.

Quisquis habes, humeris sua munera redde precamur :

Non hoc Crispinus te, sed abolla rogat,

The next passage which we have marked is a very difficult one; and if Mr. Madan has failed, there can be no disgrace, since so few have succeeded.

* OMNE IN PRÆCIPITI VITIUM STETIT : utere velis,

Totos pande sinus : dicas hic forsitan, * undè

Ingenium par materiæ ? undè illa priorum

Scribendi quodcumque animo flagrante liberet

Simplicitas, cujus non audeo dicere nomen ?

Quid refert dictis ignoscat Mutius, an non ?

Pone Tigellinum, tādā lucebis in illā,

Quā stantes ardent, qui fixo gutture fumant,

Et latum mediā fulcum deducis arenā.

* ALL VICE IS AT THE HEIGHT *. Use fails †.

Spread their whole bosoms open. Here, perhaps, you'll say—

* Whence

Is there genius ‡ equal to the matter ? Whence that simplicity §
Of former (writers), of writing whatever they might like,
with

* * In præcipiti stetit—hath stood—hath been for some time at its highest pitch—at its summit—so that our posterity can carry it no higher.

* Vice is at stand, and at the highest flow. DRYDEN. On tip toe. ANSW.

† A metaphor taken from sailors, who, when they have a fair wind, spread open their sails as much as they can. The poet here insinuates, that there is now a fair opportunity for satire to display all its powers.

‡ Here he is supposed to be interrupted by some friend, who starts an objection, on his invocation to Satire to spread all its sails, and use all its powers against the vices of the times.

* Where shall we find genius equal to the matter ?—equal to range so wide a field—equal to the description, and due correction, of so much vice ?

§ That simple and undisguised freedom of reproof, which former writers exercised. Alluding, perhaps, to Lucilius, Horace, and other writers of former times.

A burning

A burning mind *, of which I dare not tell the name †.
 What signifies it, whether Mutius might forgive what they
 said, or not ‡?
 Set down Tigellinus §, and you will shine in that torch ||,
 In which standing they burn ¶, who with fixed throat smokes **;
 And you draw out a wide furrow in the midst of sand ††.'

A more natural interpretation of 'Omne in præcipiti vitium stetit'—is, Every vice may increase, and sink the vicious person lower, for 'every vice stands on (or hath stood on) a

* Inflamed with zeal, and burning with satiric rage against the vices and abuses of their times.

† It is hardly safe now to name, or mention, the liberty of the old writers; it is so sunk and gone, that the very naming it is dangerous.

‡ Titus Mutius Albutius—a very great and powerful man. He was satirized by Lucilius, and this, most severely, by name.

§ Lucilius feared no bad consequences of this, in those days of liberty.

¶ Expose him as an object of satire—satirize this creature and infamous favourite of Nero's, and most terrible will be the consequence.

|| This cruel punishment seems to have been proper to incendiaries, in which light the poet humourously supposes the satirizers of the emperor's favourites, and other great men, to be looked upon at that time.

¶ After Nero had burnt Rome, to satisfy his curiosity with the prospect, he contrived to lay the odium on the Christians, and charged them with setting the city on fire. He caused them to be wrapped round with garments, which were bedaubed with pitch, and other combustible matters, and set on fire at night, by way of torches to enlighten the streets—and thus they miserably perished.

¶ In an erect posture.

** Fastened by the neck to a stake.

†† After all the danger, which a satirist runs of his life, for attacking Tigellinus, or any other minion of the emperor's—all his labour will be in vain; there is no hope of doing any good. It would be like ploughing in the barren sand, which would yield nothing to reward your pains.

Commentators have given various explanations of this line, which is very difficult, and almost unintelligible, where the copies read deducet, as if relating to the fumant in the preceding line; but this cannot well be, that the plural should be expressed by the third person singular. They talk of the sufferers making a trench in the sand, by running round the post, to avoid the flames—but how can this be, when the person has the combustibles fastened round him, and must be in the midst of fire, go where he may?—Besides, this idea does not agree with fixo gutture, which implies being fastened, or fixed, so as not to be able to stir.

Instead of deducet, or deducit, I should think deducis the right reading, as others have thought before me. This agrees, in number and person, with lucebis, l. 155, and gives us an easy and natural solution of the observation; viz. that, after all the danger incurred, by satirizing the emperor's favourites, no good was to be expected; they were too bad to be reformed.

The Greeks had a proverbial saying, much like what I contend for here, to express labouring in vain—viz. Ἀπὸν μέτρον—Arenam metiris, you measure the sand—i. e. of the sea.

Juvenal expresses the same thought, Sat. vii. 48—9, as I would suppose him to do in this line:

Nos tamen hoc agimus, tennique in pulvere sulcos
 Ducimus, & litus sterili versamus aratro.

precipice.' And this is a natural as well as a judicious reason for writing satire. Bad as the world is, it will grow worse, if its enormities are not exposed, — *Totos pande sinus* is certainly unfurl their whole extent: *sinus* is a plait or fold of a garment, and used in this sense particularly by Virgil. It was probably a sea-term, analogous to our reefs. The next lines seem to us greatly weakened. 'Whence that rude plainness of our ancestors, which allowed them to write what they pleased, while their minds burned with indignation; and to say what I dare not hint at.' In Mr. Madan's construction, he makes Juvenal afraid to tell the name of a burning mind. Our author's explanation of line 157 is, we think, a happy one; yet *media arena* seems rather to limit the author's meaning to the place of combat; but the common interpretation of the criminal's making the furrow, by being forcibly dragged to the stake, is far-fetched and improbable. *Deducis* or *deduces* must be the proper reading in any view: our author, however, should have added a colon after *tigellinum*.

There is no reason for applying this passage, as some commentators have done, to the persecution of the Christians under Nero; and it is not very probable, that the fanciful expression *teda lucebis in illâ*, related to Nero's executions, which he supposed to have called his torches. The stake might have metaphorically that name; and a modern Frenchman might translate it, *vous ferez figure à la lanterne*.

We shall transcribe only a short specimen of our author's too literal translations:

'The Tyrian rugs, and the female ceroma,
Who knows not? or who does not see the wounds of the stake,
Which she *hollows* with continual wooden-swords, and provokes
with the shield?
And *fills up all her parts*; altogether a matron most worthy
The Florialian trumpet; unless she may *agitate* something
more
In that breast of hers; and be prepared for the real theatre.
What modesty can an helmeted woman shew,
Who deserts her sex, and loves feats of strength; yet she
herself
Would not become a man: for how little is our pleasure!'

The learned reader will find the original in the sixth Satire, l. 245 to 263.

It is impossible to mention one half of the passages which have occurred that might furnish remark, either in elucidating the satirist, where we can commend Mr. Madan, or where we differ from him. It is sufficient to have given specimens of his manner, which we have selected, either as they deserved attention, or as they supported the opinion which

we had occasion to give. Even short passages, with their attendant notes, are not to be comprised within narrow limits, and we could not omit those parts in which the explanation was chiefly to be found. We ought, however, to add, in extenuation of a little harshness, that it is no easy task to translate Juvenal in corresponding lines. We have tried it, with very indifferent success.

Persius, the usual attendant of Juvenal, is comprised also by Mr. Madan in these volumes, and translated in a similar way. But this young satirist (he died at thirty) is less ardent, less impetuous, but we think more intricate than Juvenal, only in some passages which are supposed to be designedly obscure. It is known, that a line of one of his Satires, we believe the first, ran in this manner :

‘Aurículas asini *Mida* rex habet,’

which Cornutus was afraid would be applied to Nero, and injured the sense and the tenor of the passage, by substituting ‘*quis non habet.*’ On the whole, the milder and more correct Persius comes nearer to Horace than to Juvenal, and dissects that folly with delicacy, which Juvenal mangles with his impetuous indignation. In many parts he inserts highly finished lines; and like Horace, in the first satire of the second book, shows, that if had not wished to reform the world he might have entertained and delighted it. There are not many passages of this kind in the satires of Horace: we do not recollect more than two, but the polished lines, in Persius, are numerous. Annæus Lucanus might well say, that they are really poems. We suspected, from Mr. Madan’s translation of this passage (they ‘were *absolute* poems’) that he meant ‘finished poetry;’ but the author of the *Pharsalia* is said to have pronounced them ‘*vere esse poemata,*’ in the Scholiast which now lies before us. We need not select any specimen. In the translation of Persius, Mr. Madan is in general very accurate; but this method of rendering *lineam lineâ, ‘verbum verbo,’* though it may procure the author the title of ‘*fidus interpres,*’ renders his work unpleasing to general readers, while we cannot allow it to be useful in the school. Those who wish, with little trouble, to recover their knowledge of Latin, or to be acquainted with some of the customs of Rome, in her degenerate days, will find, in these volumes, some advantageous assistance.

Silva Critica: sive in Auctores Sacros Profanosque Commentarius Philologus: concinnavit Gilbertus Wakefield, A. B. 8vo. 3s. 6d. in boards. Deighton.

WE have wandered with our author, in many cheerless moments, for this volume has been long before us, through his pleasing forest, where every tree afforded a place of rest, an agreeable prospect and interesting amusement. In these rambles, we sometimes found our author a little severe; he appeared occasionally fanciful; and, in some instances, to have possessed a truly Bentleian refinement, yet we seldom left one spot, without feeling the mind improved and entertained: even the harsh collisions of our author would elicit sparks.

Sacred criticism is blended, in this commentary, with remarks on the classical writers, and each is elucidated by conjectural emendations, drawn from history, analogy, and an attention to the scope and tenour of the author. We have said, that we do not greatly approve of the emendation applied to the sacred writings; but, while they are conducted with so much caution and moderation, as Mr. Wakefield displays, we cannot object to it. We shall extract a few specimens of our author's corrections; and we shall select those which are generally interesting and which may furnish some observations.

It is not to give an unfavourable impression of Mr. Wakefield's work, that in the first instance, we are compelled to differ from him; but it is the first part, suited to our limits, that we had marked for a quotation.

Virg. *Æn.* ix. 435. edit. *Masvicii*.

*Purpureus veluti cum flos succisus aratro
Languescit moriens; LASSOve papavera collo
Demisere caput, pluvia cum forte gravantur.*

Varietas lectionis est in hoc loco—*lasso—laxo—lapso*: quarum nulla quidem videtur contemnenda, et temere repudianda; nullam autem genuinam judico. Dedit scilicet limatissimus poeta, et *Græcarum* elegantiarum servantissimus,

————— *LÆSOvo papavera collo.*

¶ *Pari venustate noster vii. 808.*

*Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu LÆSISSET aristas.*

Et eadem restitutio mihi prorsus necessaria videtur ad *Æn.* vi. 310. ne bis idem dicendi ignominiâ notetur *Maro*:

*Quam multa in silvis autumnî frigore primo
LÆSA cadunt folia.*

¶ Et *Ovid. Pæst.* v. 321.

*Florebant oleæ; ventî nocuere protervi;
Florebant segetes; grandine LÆSA Ceres.*

This is one of the few passages, where Mr. Wakefield's

con-

conjecture is not happy. Lasso, the word in the best manuscripts, is singularly descriptive of the corn-poppy, bent down with rain—'a wearied neck' and all the collateral passages, adduced, do not appear to us applicable. In the first instance, *lāssisset aristas*, the meaning is not 'bent' but injured the *beards*. Varro, in his description of the different parts of an ear of corn (*Re Rustica*, lib. i. cap. 48) gives this interpretation of *aristæ*, and Virgil was too good a naturalist not to be precise in the use of terms, or to suppose that what was brittle might be bent. In the second passage the force of the simile requires us to read *lapsa* and not *læsa*, for the leaves are 'fallen' not injured. The passage from Ovid is also of no great importance for the same reason; but, if it was more in point, we should be unwilling to correct Virgil, on the authority of so careless a writer as Ovid.

‘Hæc præferunt et codd. et libb. editi ad 1 Tim. vi. 19.

‘Αποθησαυρίζοντας ἑαυτοῖς θεμελίον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλαβῶνται τῆς αἰωνίου ζωῆς.

‘Consentiunt huic lectioni vetustæ versiones, aded ut ab ipsis *Evangelii* incunabulis inolevisse videtur foedissima depravatio. Fidenter sententiam pronunciamus: non enim *Paulum Tarsensem* tam negligentem, tam nullo iudicio, perlegimus, quin benè compertum habeamus, non aded incuriosum orationis fuisse suæ, ut his sordibus paginas sanctissimas inquinaverit. Vetat hoc tum nota hominis elegantia, tum verum de illo magni rhetoris iudicium. Quis igitur, cui vel tantillum venustatis inerat, unquam dixit—*θεμελίον αποθησαυρίζειν*? Dictum planè portentosum est, et furcâ pro meritis expellendum. Olim conjeceram, cum ulnis matris meæ *Cantabrigiæ* primùm gestarer—*Αποθησαυρίζοντας ἑαυτοῖς ΘΕΜΑ ΛΙΑΝ ΚΑΛΟΝ*: quam conjecturam ob id postea rejeci, quòd non sùm mihi occurrerat vocis *θεμα* vel unicum exemplum; sed uberior lectio fecit, ut in gratiam redirem cum emendatione omnium verissimâ felicissimâque. Locum inveni planè gemellum apud *Tobit* iv. 9. quem procùl dubio respexit *Paulus*:—*μη φοβῆ τοῖσιν ἐλεημοσύνη. ΘΕΜΑ γὰρ ΑΤΑΘΟΝ ΘΗΣΑΥΡΙΖΕ. Σ σταυλὸς εἰς ἡμέραν ἀνάγκης.*

‘Vocem *θεμα* habet *Etym. M.* et *Hesychius*, cujus tamèn glossæ his locis vix conveniunt: et *Sirachides* xxx. 18. Et *Ignatius* in *Epist. ad Polycarp.* Sect. 2. et alii. Sed ad *Apostoli* mentem illustrandam maximo usui est *Plutarchi* locus v. ii. p. 116.

‘Οὐ δὲ δυσφορεῖν, εἰαν ἂν ἐχρησαν ἡμῖν θεοὶ περὶ ὀλίγον, ταῦτα ἀπαίωσιν· ἔδη γὰρ οἱ τραπέζας—ἀπαίεμενοι τὰ ΘΕΜΑΤΑ—. Ἐχομεν γὰρ τὸ ζῆν, ὥστε ΠΑΡΑΚΑΤΑΘΕΜΕΝΟΙΣ θεοῖς.

‘Ut optimè conveniunt in *ethnico* *θεμα* et *παρακαταθεμενοις*, itaet in *sacro* scriptore *θεμα* et *παρακαταθήκην*. Non igitur nos critici arguendi sumus impietatis, aut etiàm temeritatis, si eluendis quòque sanctorum librorum maculis manum peritam cautamque adhibeamus.

‘*mortalia cuncta peribunt.*’
Nedum sermonum stet honos et gratia vivax.

We have selected this section, as a question merely philological, where we think conjectural emendation may be safely allowed. Mr. Wakefield has undoubtedly found in Tobit, the passage (we perceive it also referred to by Dr. Mill) to which the apostle alludes. Though to lay up a foundation in a metaphorical sense, may not be absurd in English, yet ἀποθησαυρίζειν θεμελίον is completely so, in the Greek.

The following section we shall transcribe without a comment.

‘Esaï. vi. 2. Καὶ Σεραφὶμ ἱστηκείμενον κυκλῶ αὐτῷ, ἐξ ὧν πτερύγες τῶ ἐνι, καὶ ἐξ ὧν πτερύγες τῶ ἐνι καὶ ταῖς μοῖν ὁδοὶ κατεκαλυπτοῦν τὸ πρόσωπον
 —LXX.

‘Hæ scilicet duæ priores *alæ* fuerunt ὑπεῖκοι, desub *auribus* provenientes in faciem. Hinc *Pindarus* emendandus est:

‘*Ἀνδρας ΠΤΕΡΟΙΣΙΝ ΩΤΑ ΠΑ-*
Φρικονίας ἀμφὶ πορφυροῖς: Pyth. iv. Ep. 8.

‘Ωτα, ἀκοαί, ὠτα: Hesyeh.—Eadem medicinâ sanandus est Apoll. Rhod. i. 221.

‘*ἀμι Δ' ἔν ὠτοῖς*
Κραδίῳ ἐξ ὑπαλοῖο καὶ αὐχένῳ ἐθα καὶ ἐθα
Κυανταὶ δονεοῖο μέλα πνοῖσιν εὐθαγαί.

‘Hoc probat Orph. Arg. 219. Ed. Steph.

‘Οἱ δὲ καὶ ΤΑΡΕΟΙΣΙΝ ΤΠΟΤΑΤΙΟΝΣ ἀποπλήνῳ
Ζήτης Καλαίς.

‘v. Sil. It. vii. 257. et ibi *Drakenborchium*.

‘Hoc errore se cum aliis ludificari passus est poetarum doctissimus et excelsissimus, *Paradisi amessæ* scriptor, L. v. v. 273.

‘*A Seraph wing'd: six Wings he wore, to shade*
His Lineaments divine; the Pair, that clad
EACH SHOULDER broad, came mantling o'er his Breast
With regal Ornament.

In the emendations of Horace, we think our author discovers the refinements of Bentley and Warburton. Many of our readers will probably not agree with Mr. Wakefield in the following remarks.

‘Horat. Od. ii. 3. 13.

‘*Huc vina, et unguenta, et niniūm breves*
Flores amœnæ FERRE JUBE rosæ:

‘i. e. si omnes, quotquot sunt, interpretes audire velis—
jube FERRI: quod prorsus respuit et averſatur ipsa proprietas linguæ ratio. Nec tamēn verba, ut nunc exhibentur, aliam admittunt interpretationem. Ergo librarii sunt in culpâ; nisi fortassè poeta noster, summus & maxime curiosus discendi artifex, nesciret *Latine* loqui: quod nemo dixerit.

‘Epitheton porro—*AMOENÆ rosæ*—väh! quàm friget; nec iudicium *Flacci* vel tantillum sapit.—*Puerum* scilicet ejus pro more

more alloquitur *Horatius*, cujus nomen infelicem immutationem passum est. Ità olim legebatur locus :

Huc vina, et unguenta, et nimum breves

Flores AMYNTÆ ferre jube rosæ.

Sic apud Maronem sæpius;

Serta mihi Phyllis regeret, cantaret AMYNTAS.

Ità puerum alloquitur in elegantissimo poematio jam diù à me verè et venustè emendato.

Perficos odi, PUER, apparatus;

Displicent nexæ philyræ coronæ:

Mitte sectari ROSA quo locorum

SERA moretur.

Simplici myrto nihil allabores,

SEDULUS CURÆ: neque te ministrum

Dedecet myrtus, neque me sub arctâ

Vite bibentem.

In the following emendation, Mr. Wakefield is perhaps equally fanciful.

Vester, Camænæ, vester in arduos

Tollor Sabinos; seu mihi frigidum

Præneste, seu Tibur supinum,

Seu liquidæ placere Baiæ. Od. iii. 4. 21.

Quantivis vellem, ut *Horatii* amatores et interpretes, satis quidè numerosi, nobis docuissent, quid tandè belli atque faceti in se habet—in arduos tollor Sabinos. Noster scilicèt inter Sabinos versabatur, sive Præneste videret seu Tibur, seu Baias! quod non minùs festivum est quàm portentosum; et ostendit longè superavisse Flaccum sui magi facultates, cum non sit NUNC Athenis, NUNC Thebis positus; sed UBIQUE, UNO et EODEM TEMPORE. Non voluit esse, mihi crede, tantus sui jactator, cum ità locum scripserit *Romanæ* lyræ fidicen:

Vester, Camænæ, vester in ARDUUM

Tollor SABINUS: seu mihi, &c.

i. e. “ubique sim, vel in Italiâ, vel Thessaliâ, vos colo, et vos me laudibus dignum facitis.”

In arduum tollor: ut—

SUBLIMI feriam SIDERA VERTICE:

Non USITATA nec TENUI feror

PENNA, biformis PER liquidum ÆTHERA

Vates:—

Latè conspicuum TOLLERE VERTICEM:

et alia multa id genus.

Sabinus autè, ut Ep. i. 16. 49.

renuit negitatque SABELLUS.

We are sorry that numerous articles, which, after a long delay, claim admission, will not permit us to gather another branch from the forest. Notwithstanding we have found something to blame, we have discovered many passages, which deserve much praise.

A General History of Music, from the earliest Ages to the present Period. By Charles Burney, Mus. D. F. R. S. (Continued from Vol. LXVIII. p. 103.)

AFTER a general view of the state of affairs, on the arrival of Charles II. Dr. Burney resumes the subject of his history.

‘ The restoration of monarchy, and religious establishments, drew from their retreats all the surviving musicians who had been degraded and involved in the calamities occasioned by the civil war, and subversion of the national government and established church. Many had died in, and during, the conflict. No more than nine of the six and twenty bishops were living; and death had probably made the like havoc among other orders of men, in proportion to age and numbers. Of those that fell by the sword, I know not the exact calculation; but, except archbishop Laud, the prelates may be supposed to have died in their beds. Of the gentlemen of Charles the First’s chapel, none seem to have claimed their former station, but Dr. Wilson, Christopher Gibbons, and Henry Lawes. The last, indeed, did not long survive the Restoration.

‘ When the liturgy had been declared by an ordinance passed in the house of lords, Jan. 4th, 1644, a *superstitious ritual*, the Directory, published by the assembly of divines at Westminster, to whom the parliament referred all matters concerning religion, established a new form of divine worship, in which no music was allowed but psalm-singing, for which the following rules were enjoined.

“ It is the duty of Christians to praise God publicly by singing of psalms together, in the congregation, and also privately in the family. In singing of psalms the voice is to be audibly and gravely ordered; but the chief care must be to sing with understanding and with grace in the heart, making melody unto the Lord. That the whole congregation may join herein, every one that can read is to have a psalm-book, and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the minister, or some fit person appointed by him and the other ruling officers, do read the psalm, line by line before the singing thereof.”

‘ In the opinion of those that were then in power, it was thought necessary for the promotion of true religion, that no organs should be suffered to remain in the churches; that choral-books should be torn and destroyed; painted glass windows broken; the cathedral service totally abolished; and that those retainers to the church, whose function had been to assist in such profane vanities, should betake themselves to some employment less offensive to the Lord. In consequence of these tenets, col-
legiate

egiate and parochial churches had been stripped of their organs and ornaments; monuments defaced; sepulchral inscriptions engraven on brass torn up; libraries and repositories ransacked for musical service-books of every kind, which being all deemed alike superstitious and ungodly, were committed to the flames, or otherwise destroyed, and the utmost efforts used at total extirpation. And, indeed, their endeavours had been so effectual, that when the heads of the church set about re-establishing the cathedral service, it was equally difficult to find instruments, performers, books, and singers able to do the requisite duty. For organ-builders, organ-players, and choirmen, having been obliged to seek new means of subsistence, the former became common carpenters and joiners; and the latter, who did not enter into the king's army, privately taught the lute, virginal, or such miserable psalmody as was publicly allowed.

Our author then relates the destination of the several musicians who remained, after the many disastrous events, which had so nearly put a period to the existence of the arts, and the difficulties that attended the renewal of the cathedral service. There were no boys for the treble parts, which were sung by men in a feigned voice, or played upon cornets; and the business was so far forgotten, as to occasion the publication of '*Directions for the Performance of Cathedral Service*,' a work, in Dr. Burney's opinion, now obsolete; and he thinks 'it is high time for another to be drawn up by some able and regular-bred organist.'

The want of English organ-builders, certainly occasioned by the want of employment for them, brought from the continent Smith and Harris, two workmen of great skill, whose characters were well known at that time, and whose memory is now greatly respected. The contest between these artists, for erecting an organ in the Temple church, contains so much anecdote, and is so very interesting, that we shall extract a part of it for the entertainment of our readers. Father Smith (written by the Germans Schimdt), having lost some reputation by his first attempt, 'would never finish an instrument in a hurry, or endeavour to mend a radically defective pipe. The Harris mentioned was the son of Harris, who came from France.

'About the latter end of king Charles the Second's reign' the master of the Temple and the benchers being determined to have as complete an organ erected in their church as possible, received proposals from both these eminent artists, backed by the recommendations of such an equal number of powerful friends and celebrated organists, that they were unable to determine among themselves which to employ. They therefore told the candidates, if each of them would erect an organ, in

different parts of the church, they would retain that which, in the greatest number of excellences, should be allowed to deserve the preference. Smith and Harris agreeing to this proposal, in about eight or nine months, each had, with the utmost exertion of his abilities, an instrument ready for trial. Dr. Tudway living at the time, the intimate acquaintance of both, says that Dr. Blow and Purcell, then in their prime, performed on father Smith's organ, on appointed days, and displayed its excellence; and, till the other was heard, every one believed that this must be chosen.

‘ Harris employed M. Lully, organist to queen Catherine, a very eminent master, to touch his organ, which brought it into favour; and thus they continued vying with each other for near a twelvemonth.

‘ At length, Harris challenged father Smith to make additional reed-stops in a given time; these were the *vox-humana*, *Cromorne**, the double courtel, or double bassoon, and some others.

‘ The stops which were newly invented, or at least new to English ears, gave great delight to the crouds who attended the trials; and the imitations were so exact and pleasing on both sides that it was difficult to determine who had best succeeded. At length the decision was left to lord chief justice Jefferies, afterwards king James the Second's pliant chancellor, who was of that society, and he terminated the controversy in favour of father Smith; so that Harris's organ was taken away without loss of reputation, having so long pleased and puzzled better judges than Jefferies †.

* Not *Cremona*, or violin stop, as Dr. Tudway calls it, nor does the *double Courtel* mean the base flute. See *Walther's Dict.*

‘ *Cromorne* means *soft born*, and *double Courtaud*, or *Curtel*, the *double bassoon*.

† Harris's organ, after its rejection at the Temple, was part of it erected at St. Andrew's, Holborn, and part in the cathedral of Christ-church, Dublin; but about thirty years ago, Byfield having been sent for to repair the latter, he prevailed on the chapter to have a new instrument, taking the old organ in exchange, as part of payment. Soon, after, having had an application from the corporation of Lynn Regis, in Norfolk, to build them a new organ for St. Margaret's church, he wished very much to persuade them to purchase the instrument made by Harris, which had been a second time excommunicated; but being already in possession of an *old organ*, they determined to have a new one; and, by the advice of the author of this book, employed Snetzler to construct one, which he did very much to his own credit and their satisfaction, consisting of thirty stops, three ranks of keys, and full compass. One of the metal stops of this instrument, called the *bordun*, is an octave below the open diapason, and has the effect of a double base in the chorus. It was in the Lynn organ that this builder first introduced that sweet stop called the *dulciana*, which he and Green have since so happily introduced as a solo stop, in their chamber organs. Part of the old organ at Lynn had been made by Dallans, the rest by some more ancient workman; as the wooden pipes were so worm-eaten as to fall to pieces when taken out to be cleaned. Upon the church-wardens asking Snetzler what this old instrument would be worth if repaired, he said, “if they would lay out an hundred pounds upon it, perhaps it would then be worth fifty.”

‘ The hon. Roger North, who was in London at the time of the contention at the Temple-church, says, in his *Memoirs of Music*, that the competition between father Smith and Harris, the two best artists in Europe, was carried on with such violence by the friends of both sides, that they “were just not ruined.” Indeed, old Roseingrave assured me, that the partizans for each candidate, in the fury of their zeal, proceeded to the most mischievous and unwarrantable acts of hostilities; and that in the night, preceding the last trial of the reed-stops, the friends of Harris cut the bellows of Smith’s organ in such a manner, that when the time came for playing upon it, no wind could be conveyed into the wind-chest.”

After giving us the musical establishment of the royal chapel, Dr. Burney informs us, that their small stock of choral music became less delightful, by frequent repetition, which induced the king, who perceived in some of the young people a genius for composition, to encourage them to cultivate it. Many of the first set of choristers, even while they were children in the chapel, consequently composed anthems and services, that are still used in our churches. This was undoubtedly a strong proof of a sound understanding, as well as of a liberal mind, for it is impossible to hinder improvement more certainly, than by fancying, that the ancients knew every thing which is to be known; it is as absurd as still to adhere to the Ptolemaic system, after the discoveries of modern astronomers, as to the old church music, after the wonderful advances in the art, made by the present masters. No one can surely deny, that our theatrical and chamber-music is much improved; and there is no reason to be given why improvements should be banished from the church-service. There are two points, in which old music is evidently defective, syllabic quantity and expression. It would be difficult to persuade an unbiassed judge, that the church-service would be less solemn, if the music expressed the reading of the words, together with the passion and sentiment. Our best anthems are by Croft and Green; but the great improvement, made by those two excellent composers, was, in their own times, treated as departing from the true church style, and termed fantastical innovations.

In the list of composers of this period, Dr. Blow, must, of course, have a conspicuous station. We entirely agree with the author, that he never deserved his reputation, and that his faults were very numerous. The temporary joke by which this is expressed in the note, will soon want a note to explain it. We mean not this as a particular censure, but as a general remark, that those works which, like Dr. Burney’s

History, are designed for posterity, should be unmixed with any thing which the present times alone can understand or relish. Some of the passages, quoted from this composer, we do not think quite inexplicable; though we dislike them as much as Dr. Burney.

Michael Wise we have always considered as possessing more genius than any other composer of this time. While our author was mentioning his works, how could he omit this beautiful anthem,—‘Awake, put on thy strength, O Zion.’—There are parts of it, no doubt, in which the modulations are unprepared and abrupt; but it abounds with fine passages, and even expression. Tudway, Turner, &c. had nothing particular enough to interest us, at this time. John Banister was the first Englishman that distinguished himself on the violin, and was also one of the first who established concerts in London at which there was a payment for admittance. It is curious to mark the progression from the music-school in White-friars, to the music-meetings at York-Buildings, which was succeeded by the performances at Hickford's Room, and in later and present times, by the concert at Almack's and Hanover-Square.

“These are to give notice, that at Mr. John Banister's house, now called the Musick-school, over against the George taverne, in White Fryers, this present Monday, will be Musick performed by excellent masters, beginning precisely at four of the clock in the afternoon, and every afternoon for the future, precisely at the same hour.”

‘There are other advertisements from Banister of the same kind, in 1674, 1676, and 1678. In that for Dec. 11th, 1676, his musical performance is said to be “At the *academy* in little Lincoln's-Inn Fields,” where it was to begin “with the parley of instruments, composed by Mr. Bannister, and performed by eminent masters.”

‘In Mr. North's manuscript *Memoirs of Music*, we have a more minute account of these performances. “Banister having procured a large room in White Fryars, near the Temple back-gate, and erected an elevated box or gallery for the musicians, whose modesty required curtains, the rest of the room was filled with seats and small tables, ale-house fashion. One shilling, which was the price of admission, entitled the audience to call for what they pleased. There was very good Musick, for Banister found means to procure the best hands in London, and some voices to assist him. And there wanted no variety, for Banister, besides playing on the violin, did wonders on the flageolet to a three' base, and several other masters likewise played solos.”

Dr. Burney makes slight mention only of Mr. Britton, the celebrated small-coal-man, who collected his club in 1678,

which continued till 1714, probably because so ample an account of them is given in another History of Music: the subject, so far as it is connected with musical anecdote, is certainly interesting. In the best of the treatises on music, published at this time, our author mentions Salmon's proposal for abolishing all clefs but one, and seems rather to approve than to condemn it. Difficulties, in the first principles of art, should certainly be lessened as much as possible; but, in this case, if it would be easier for the first beginner to have but one clef to learn, it would be worse for those who are more advanced, to find out the notes, when made on a quantity of ledger lines. The origin of the various clefs seems to be founded on the convenience of keeping the voice as much as possible within the staff. Thus the base clef being appropriated to the base voice, there are few notes which go above or descend below the staff: the tenor clef for the tenor voice has the same property; and now this convenience, which is a very great one, must be given up, if Salmon's idea be adopted. — When Dr. Burney mentions Playford's Dialogues, &c. he is led to explain the term glee, which has of late so much departed from its former meaning. In its original sense it was nothing more, as our author very properly observes, 'than a song of three or more parts upon a gay or merry subject, in which all the voices begin and end together, singing the same words.' When subjects of fugue or imitation occur, and the composition is more artificial than simple counterpoint, it more nearly resembles a madrigal. Glee always implied mirth; and a serious glee is a solecism, if we revert to the original meaning of the word.

Mace's Music's Monument is a singular work, and we shall extract some parts of our author's review of it.

'The work is divided into three parts; the first treats of psalm-singing, and cathedral Music; the second, of the *noble lute*, "now made easie; and all its occult, lock'd-up-secrets plainly laid open; shewing a *general way* of procuring invention and playing voluntarily upon the lute, viol, or any other instrument, with two pretty devices, &c. In the third part the *generous viol*, in its *rightest use*, is treated upon; with some *curious observations*, never before handled, concerning it, and Musick in general."

'In psalm-singing the author recommends *short square-even and uniform ayres*, and is "bold to say that many of our old psalm tunes are so *excellently good* that art cannot *mend them* or make them better." In speaking of the difficulty of singing in tune, even with a good voice, he observes, that "with an *unskilfull-inharmonic-course-grain'd-barsh-voice*, it is impossible. 'Tis *sad* to hear what *whining, toling, yelling, or screeking* there

is in our country congregations, where, if there be no organ to compel them to harmonical unity, the people seem *affrighted* or *distracted*."

' The liberal use of compounds by the ingenious master Mace gives his language a very Grecian appearance. He doubts not but that there are "many *rational-ingenious-well-composed willing-good-Christians*, who would gladly *serve God* aright, if possibly they knew but how;" and therefore he advises the purchase of an organ of thirty, forty, fifty, or sixty pounds; and then, "the clark to learn to *pulse* or *strike* the psalm tunes, which he offers himself to teach for thirty or forty shillings; and the clark afterwards may instruct all the boys in the parish for a shilling or two a piece to perform the business as well as himself. And thus by *little and little*, the parish will *swarm* or abound with organists."

' The lute and viol are master Mace's favourite instruments, concerning the effects of which, and, indeed, of Music in general, he is a great rapturist. On the lute, though "he had occasion to *break both his arms*, by reason of which he could not make the *nerve-shake* well, nor strong; yet, by a certain *motion of his arm* he had gained such a *contentive-shake*, that his scholars asked him frequently how they should do to get the like?"

Mace's advertisement is singularly curious; we are sorry that, from its length, we can only transcribe a part of it.

' He farther adds, "if any be desirous to partake of his experimental skill in this *high-noble-art*, during his stay in town, [he is ready to assist them; and (haply) they may obtain that from him, which they may not meet withal elsewhere. He teacheth these 5 things, v. the *theorbo*, the *French-lute*, and the *viol*, in all their excellent ways and uses; as also *composition*, together with the *knack* of procuring *invention* to young composers, (the general and greatest difficulty they meet withal) this last thing not being attempted by any author (as he knows of). yet may be done; though some has been so wise (or otherwise) to contradict it:

Sed experientia docuit.

"Any of these 5 things may be learned so understandingly, in this little time he stays (by such general rules as he gives, together with *Musick's Monument*, written principally to *such purposes*) as that any aptly inclined, may (for the future) teach themselves without any other help."

If master Mace communicated to any one his knack of procuring invention, we hope the secret has descended to our own times, and that the person in possession will speedily advertise where he is 'to be *spoke with*,' as the commodity seems to be growing scarce.

The greater part of the doctor's former road may be considered

considered as a path which he was obliged to pass over, in order that he might arrive at a place of more consequence. A General History of Music must, of course, contain accounts both of genius and stupidity; but our historian seems to be always glad to rest on men and works of ability, so long as his plan will permit. He is now luckily arrived at the æra of a musician, which gives him ample range for musical observation and criticism, we mean Henry Purcell. The variety of subjects to be noticed will not admit of a very extensive account of our ingenious countryman; so that we shall chiefly extract some passages, which we trust will induce our readers to peruse the whole.

After some introductory matter, on the necessity of the fine arts being protected; Dr. Burney exclaims, 'happy for the art, when a sovereign's favour is founded on so firm a basis, as the works of Handel;' adding, that this country would now be less sensible of their worth, if it were not for royal patronage and protection. We do not think, that Dr. Burney can very cordially praise this *exclusive* attachment to Handel; but, without pushing the argumentum ad hominem too far, we may in general observe, that, if this fashion prevents the moderns from being attended to, and checks every spark of emulation, the public loses more on one hand than it can possibly gain on the other.

In tracing the progress of English music, from James I. to Charles II. Dr. Burney tells us, that there are few secular compositions, which can be heartily praised. Artists played and sung without animation.

'Unluckily for Purcell! he built his fame with such perishable materials, that his worth and works are daily diminishing, while the reputation of our poets and philosophers is increasing by the constant study and use of their productions. And so much is our great musician's celebrity already consigned to tradition, that it will soon be as difficult to find his songs, or, at least to *hear* them, as those of his predecessors, Orpheus and Amphion, with which Cerberus was lulled to sleep, or the city of Thebes constructed.

'So changeable is taste in Music, and so transient the favour of any particular style, that its history is like that of a ploughed field: such a year it produced wheat, such a year barley, peas, or clover; and such a year lay fallow. But none of its productions remain, except, perhaps, a small part of last year's crop, and the corn or weeds that now cover its surface. Purcell, however, was such an excellent cultivator of his farm in Parnassus, that its crops will be long remembered, even after time has devoured them.'

In these passages and some others, Dr. Burney seems to think good music as of too perishable a nature. Perhaps he may

may abate a little of the force of this opinion, by reflecting, that those pieces of Purcell, which are yet performed, are undoubtedly the best of his works, and are preserved on account of their merit, as others have perished for want of it. The author gives the best review of a composition, by describing the effects it produced on him in the performance. Many of Purcell's anthems pass in succession before him, on which he makes many pertinent remarks, though, perhaps, we have not exactly, on all occasions, the same opinion of their respective beauties and defects. In his review of the Jubilate, he mentions Handel's *Te Deum*, without any design of raising one composer at the expence of the other. The Jubilate was constantly performed, he tells us, at St. Paul's, on the feast of the sons of the clergy, from the death of the author 1695, to 1713, when it was in part supplanted by, and performed alternately with, Handel's first *Te Deum*, composed at the peace of Utrecht. From 1743, the period of the second *Te Deum*, it seems to have been neglected. This is partly attributed, by our author, to Handel's 'superior knowledge and use of instruments;' his 'more polished melody,' and partly to 'novelty,' Handel's *Te Deum*, like most of his other compositions, is full of great beauties and great faults; faults, which an ordinary composer would have avoided, and beauties which even a great genius could not reach. On the whole, it is certainly much superior to Purcell's; and it is from that superiority, rather than from its novelty, preferred: at this time, both are 'sunk into the vale of years.'

* Purcell's airs are in four parts, for two violins, tenor, and base, and were played as overtures and act-tunes in my own memory, till they were superceded by Handel's hautbois concertos, and those, by his overtures, while Boyce's sonatas, and Arne's compositions, served as act-tunes. In process of time these were supplanted by Martini's concertos and sonatas, which were thrown aside for the symphonies of Van Maldere, and sonatas of the elder Stamitz. About this time, the trios of Campioni, Zanetti, and Abel, came into play, and then the symphonies of Stamitz, Canabich, Holtzbauer, and other Germans, with those of Bach, Abel, and Giardini; which, having done their duty many years very pleasantly "slept with their fathers;" and at present give way to Vanhall, Boccherini, Haydn, and Pleyel. *Sic transit gloria Musicorum!*

It is always entertaining to mark the progress of improvement; and, probably, the author is correct in this succession, but was it not Richter who first introduced the German symphony into our orchestra? Exclusive admirers of modern symmetry and elegance may, in our author's opinion, call Purcell's

cell's taste barbarous ; yet he thinks that, ' in spite of superior cultivation and refinement, in spite of vicissitudes of fashion, through all his rudeness and barbarism, original genius, feeling, and passion, will be discovered, by candid and competent judges, in his works ! ' This is the language of a true critic, more willing to praise than to censure ; but without exclusively admiring the music of any age or country, Purcell's taste will be esteemed barbarous, even by those who reverence his genius. The ode on his death, by Dryden, which Dr. Burney has subjoined, in some respects will give those who do not understand music, an idea of Purcell's compositions : it is full of the puerilities of the times, with marks of genius which ought to have flourished in better days.

Dr. Burney concludes his account of Purcell with a review of his most popular song. ' Let Cæsar and Urania live,' a duet in a birth-day ode, during the reign of king William and queen Mary, is built on a ground base of only two bars, which are invariably repeated to different passages in the voice-parts in harmony with it. The composing songs on a ground base, our historian observes, was an exercise of ingenuity, in which Purcell greatly delighted, though the practice was certainly Gothic, and unworthy of a man of genius and original resources. We agree with the doctor in this opinion ; yet, perhaps, as Pope observes, graces sometimes start even from difficulties ; and as instances of this, in the case of ground bases, we would remind the reader of ' Blessed is the people,' of Dr. Croft, and what, perhaps, he is better acquainted with, ' Father of Heaven,' in Judas Macabæus.

He next proceeds to mention Purcell's defects. Though there are grand designs in his works, and masterly strokes of composition and expression, yet his melody, the historian thinks, wants symmetry and grace, and his harmony is not always so pure as it ought to be, in consequence of his writing on a given base. The absurdity of repeating a word of one or two syllables, an unlimited number of times, for the sake of the melody, was carried farther by Purcell than any other composer. But the whole of our author's observations, which display great discernment, are too long for an extract, and would suffer by an abridgment.

After giving us the progress of the violin in England, during the last century, he proceeds to the state of music in Italy in the same period. In speaking of the canons of Turini, he says, there is one, upon the subject of which Handel has composed one of his finest instrumental fugues ; but he has enlivened and embellished the theme, with a counter subject,
and

and shown, that he saw farther into its latent fertility than the original inventor ! It is difficult to trace the origin of this agreeable subject : we recollect it in a madrigal of Morley's, ' Ah, cruel, you pull away too soon ; ' it has also been taken by Corelli, in his concertos ; and lastly, by Handel, who added a second subject ; so that it has gained by passing through his hands. A great number of composers, musical authors and performers, flourished in this time, of which we have a long list, with judicious remarks. It concludes with fragments of Italian melody, in the early part of the 17th century.

The ninth chapter contains an account of the progress of the violin in Italy, from the 16th century to the present time. This, as the last chapter on the subject, necessarily contains accounts of many professors, who have, by degrees, brought forward the violin to its present state. We dare not say of perfection ; for, probably, the performers of the last age thought as well of themselves as the moderns ; and, perhaps, in the next century, the present performers may be thought to be only in the infancy of practice. The following passage we should not have expected from Dr. Burney : it is in the style of Master Mace.

' A *Quartetto*, composed by GREGORIO ALLEGRI, for two violins, tenor, and base, which Kircher has inserted in his *Musurgia*, published 1652, the year when this author of the celebrated *Miserere*, which is constantly performed in the Papal chapel during the Passion-week, died, does not manifest any great progress which the violin tribe had made towards perfection, about the middle of the last century. The celebrity and importance which this family has acquired, since it may be said to have got up in the world, and made so much noise every where, may excite curiosity in its admirers about its manner of going on, and passing its time, one hundred and thirty years ago, before its offspring had contrived to be invited as pleasant and necessary companions in all places of ceremony, festivity, and amusement. The disposition of the several orders and ranks of this fraternity, as noted down by the learned Kircher, in the infancy of their state, was the following : *Violino primo*, *Violino secondo*, *Alto*, and *Basso di Viola* ; an order that is still continued in their private, as well as public meetings, which may afford some satisfaction to curious enquirers into family-compacts. And it must appear somewhat singular, that though many of this race are of a gigantic size, yet the great usually submit to be led and governed by the small, in every congress or muster, be their numbers ever so considerable.'

As the account of Tartini is more easily extracted, and more interesting than those of most of the other masters, we shall give it with a few omissions.

Giuseppe Tartini was born at Pirano, in the province of Istria, in April 1692. His father having been a great benefactor to the cathedral church at Parenzo, had been ennobled in reward for his piety. Giuseppe was intended for the law, but mixing Music with his other studies during the course of his education, it soon grew too powerful for the rest, and tyrannised over the whole circle of sister sciences. This is not so surprising as another strong propensity, which during his youth occupied his attention very much, which was *fencing*, an art that was not likely to become necessary to the safety or honour of a man of so pious and pacific a disposition, in a civil employment; and yet he is said to have equalled in this art even the master from whom he received instructions. In 1710, he was sent to the university of Padua to pursue his studies as a civilian; but before he was twenty, having married without the consent of his parents, they wholly abandoned him, and obliged him to wander about in search of an asylum; which, after many hardships, he found in a convent at Assisi, where he was received by a monk his relation, who, commiserating his misfortunes, let him remain there till something better could be done for him. Here he practised the violin to keep off melancholy reflections; but being discovered on a great festival in the orchestra of the church of the convent by the accident of a remarkable high wind, which forcing open the doors of the church blew aside the curtain of the orchestra and exposed all the performers to the sight of the congregation; when being recognised by a Paduan acquaintance, differences were accommodated, and he settled with his wife at Venice for some time. This lady, indeed, was of the Xantippe kind, and being himself very Socratic in wisdom, virtue, and patience, her reign was unmolested by any domestic war, or opposition to her supremacy.

While he was at Venice, the celebrated Veracini arrived in that city, whose performance awakened an extraordinary emulation in Tartini, who, though he had been thought to have a powerful hand, had never heard a great player before, or conceived it possible for the bow to have such varied powers of energy and expression. He therefore quitted Venice the next day, and went to Ancona, in order to study the use of the bow in more tranquillity, and with more convenience than at Venice, as he had a place assigned him in the opera orchestra of that city.

This happened in the year 1714, the year in which he discovered the phenomenon of the third sound. It was here too, and in the carnival of the same year, that he heard and perceived the extraordinary effects of a piece of simple recitative, which he mentions in his *Trattato di Musica*. It was during his residence at Ancona, that, by diligent study and practice, he acquired sufficient abilities and reputation to be invited, in 1721, to the place of first violin, and master of the band in the celebrated church of St. Anthony of Padua.

‘ By this time, his fame was so extended that he had repeated invitations from Paris and London to visit those capitals; but by a singular devotion and attachment to his patron saint, to whom he consecrated himself and his instrument, he declined entering into any other service.

‘ By the year 1728, he had made many excellent scholars, and formed a school, or method of practice, for the students on the violin, that was celebrated all over Europe, and which increased in fame to the end of his life.’

The tenth chapter is on the progress of music in Germany, during the 17th century: but it affords little to engage attention. Keiser was one of the best musicians of this time; and of those composers, whose works our historian has not seen, he does not doubt the merit. So far as harmony, contrivance, complication, and diligence could carry them, they were, he thinks, superior to all other musicians of their time.

The author gives us the state of music in France, during the 17th century, in chapter xi. The list of great musicians is not numerous, nor was music much cultivated till the time of Lulli. The French, however, had, and still have, a high opinion of their own music.

‘ One proposition in this book (Mersenni xxxiv.) is to enquire whether the French method of singing is *the best of all possible methods?* and determines in the affirmative, not only with respect to this proposition, but affirms that of all those he had heard sing into neighbouring countries, as in Spain, Germany, Flanders, and Italy, he had met with none who sung so agreeably as the French. “There may,” says he, “be now and then a miraculous performer in other countries, but I speak here in general.”

None of the old French musicians is so well known out of his own country, as Lulli.

‘ On a recent examination, says our author, of the operas of Lulli, I am much less surprised at the high favour they obtained in France, than I used to be; for though the recitative is disagreeable to all but the natives of that kingdom, yet the airs, choruses, and dances, are so easy and natural, that it is hardly possible for a lover of Music, gifted with a voice and disposition for singing, to hear them frequently performed, without remembering them. And this accounts for what I have often heard asserted in my youth, that the audience in the parterre of a French opera-house, used to join with the performers in singing the choruses.’

The account of Lulli's band gave occasion to mention La Maupin, whose story is full of extraordinary character and incident; but for this we must refer to the work.

The

The progress of church-music in England, after the death of Purcell, is the subject of the twelfth chapter. The name of Jeremiah Clarke is well known to all lovers of church-music; but his compositions were few, for his end, in consequence of a disappointment in love, was untimely. The following circumstances relating to it are singular and worth transcribing.

‘ Being at the house of a friend in the country, he found himself so miserable, that he suddenly determined to return to London; his friend observing in his behaviour great marks of dejection, furnished him with a horse, and a servant to attend him. In his way to town, a fit of melancholy and despair having seized him, he alighted, and giving his horse to the servant, went into a field, in the corner of which there was a pond surrounded with trees, which pointed out to his choice two ways of getting rid of life; but not being more inclined to the one than the other, he left it to the determination of chance; and taking a piece of money out of his pocket, and tossing it in the air, determined to abide by its decision; but the money falling on its edge in the clay, seemed to prohibit both these means of destruction. His mind was too much disordered to receive comfort or take advantage of this delay; he therefore mounted his horse and rode to London, determined to find some other means of getting rid of life. And in July 1707, not many weeks after his return, he shot himself in his own house in St. Paul’s church-yard.’

The best of Clarke’s anthems is, ‘ I will love thee,’ which Dr. Burney has omitted to notice, in the list of his compositions.

To the account of Dr. Creighton we would add, that his canon, ‘ I will arise,’ one of the most pleasing compositions of this class, is done with good effect as an anthem, and is perhaps, the only thing of this composer’s worth preserving. William Tucker scarcely deserved mentioning; but since our author and Mr. Mason both agree that in his anthem, ‘ O give thanks,’ every “ syllable has its just length,” we would request them to look at the point, ‘ and call upon his name:’ they must then retract their commendation.

Every one has heard of Dr. Aldrich; but we do not think him deserving of much praise as a musician, except in adapting English words to Latin motets, in which he was remarkably successful. The movement of *carissime neque descendet*, better known by the English words, ‘ for he hath delivered’ in the anthem, ‘ I am well pleased,’ is one of the finest instances of melody and harmony, to be found in the old writers. The original motet, with a great many others, in Dr. Aldrich’s own beautiful writing, was in the possession of
the

the late Mr. Kendal, who lived at the Golden-lion, Charing-cross.

Dr. Burney's opinion of Dr. Croft, we think too unfavourable; his works are one of the great supports of cathedral performance. The engraving of his anthems, however, is so far from being 'neat or accurate,' that the performance of them is almost impracticable, from the parts not being scored one under the other.

Dr. Green does not stand so high in the historian's estimation as in that of the world in general. Whatever faults he might have, he certainly had also the merit of introducing something like taste into church-music; and there is an elegance in some of his songs, which will preserve them, when the compositions of some of the great Germans and Italians, recorded in this work, will be sunk into nothing.

Of the late Dr. Boyce we are told that, with all his reverence for Handel, he was one of the few church composers, who neither pillaged nor servilely imitated him. 'There is an original sterling merit,' Dr. Burney observes, 'in his productions, founded as much on the study of our own old masters, as on the best models of other countries, that gives to all his works a peculiar stamp and character of his own for strength, clearness, and *facility*, without any mixture of styles or extraneous and heterogeneous ornaments.' We fully agree in this opinion, except so far as regards facility, which surely was not one of Dr. Boyce's excellencies. With some account of Mr. Stanley and Dr. Nares, the third volume concludes. — We hope soon to examine the fourth, and our general remarks shall be reserved for the conclusion of these necessarily extended articles.

The Progresses, and public Processions, of Queen Elizabeth. By John Nichols, F. S. A. In Two Volumes. 4to. 3l. 3s. in Boards. Printed for the Editor.

THE age of queen Elizabeth was in many respects a prosperous and happy one. The dignity, the splendour, and the firmness of the Tudors dazzled the public eye, and made the different powers of Europe tremble. At a period when the rights of mankind were little understood, and when the common people had scarcely escaped from the slavery of villenage, which was not yet in effect abolished; when the nation had begun to breathe after the wars between the houses of York and Lancaster, public security and private ease were blessings which hid from their view the irregular exertions of prerogative, or the private oppressions of purveyance. — When the vast exertions

exertions of Philip were frustrated, no power could disturb the happiness of the queen and kingdom: the reign was spent in easy security or splendid festivity. Elizabeth, aware of the doubts which had, during the reign of her sister, been entertained of her legitimacy, kept every question of her right or of the succession at a distance: she courted those whom she ruled with the severity of her father; and flattered, when she thought her power might be opposed and controlled. Civil liberty was undoubtedly little thought of, and imperfectly enjoyed; but, at the same time, it must be allowed that Elizabeth studied the interests of the kingdom, and even the happiness of her people, more successfully than any of her predecessors of the same family. In the time of tranquillity, the splendor of Elizabeth, and the pomp displayed in her various progresses through her dominions, raised a degree of emulation between the different artists and the poets of England. The more elegant arts profited greatly by these events; and though while taste was little cultivated, they were lost in heavy magnificence, or encumbered by the harsh pedantry of the period, yet each felt the genial influence of royal munificence. It was the golden age of literature and chivalry: it was the cradle of science.

The indefatigable editor of these volumes, instigated, perhaps, by the views we have just stated, has collected the various descriptions of queen Elizabeth's processions, from printed works, unpublished MSS. and communications of different kinds. His work and notes contain many facts relating to this period, which are sometimes interesting, and sometimes only of importance because they are old. This general error of indiscriminate collection pervades very commonly the publications of Mr. Nichols, and he loses the praise of discretely blotting. In the volumes before us, he literally begins *ab ovo*, not from the birth of Elizabeth, but her mother's marriage, which cannot easily be arranged, except on the Shandean system, with *her* 'progresses,' or 'processions.' The real progresses of the queen began in 1559, and were continued till the year before her death, which happened in 1603. These are described often with great prolixity, and illustrated by different explanatory notes. The plates are taken from ancient drawings and engravings: they are consequently executed with fidelity rather than elegance; fidelity, however, without the necessary attention to perspective. The best of these is the frontispiece, representing a yeoman of the guards attending the queen on her progress; and the most curious is an old map of London, where Covent Garden joins the country, and Spital Fields is at a distance from any buildings.

It is impossible to give any particular account of processions, where the order of arrangement and symbols of offices are the chief objects; of entertainments, where heathen deities speak verses full of over-strained pedantry and fanciful allusions; of persons, whose genealogies and intermarriages form the most important subjects of consideration. As a picture of the manners of the age, this representation is curious; to an antiquary it is important; and, while we close our account of these volumes, we ought to add, that we mean not by our conciseness to insinuate that the work is useless; but it is of consequence only to a few; and they would not be contented with a short analysis, which must necessarily convey but an imperfect picture of the whole. We shall transcribe, however, two letters from the queen, which were to us very interesting; and we shall add a short elegy on Elizabeth, as a specimen of the style of poetry, plentifully interspersed in these volumes:

‘A Letter from QUEEN ELIZABETH to Lady DRURY, in 1589, upon the Death of her Husband.

‘BEE well ware, my Bessie, you strive not with devine ordinance, nor grudge at irremediable harmes, lest you offend the highest Lord, and no whitte amend the married hap. Heape not your harmes where helpe ther is none; but since you may not that you would, wish that you can enjoye with comforte, a king for his power, and a queene for her love, who loves not now to protect you when your case requires care, and minds not to omitte what ever may be best for you and yours. ‘Your most loving careful sovraine, E. R.’

‘QUEEN ELIZABETH to Lady PAGET, on the Death of her Daughter, Lady CROMPTON.

‘(Birch MSS. 4160. 23.)

‘CALL to mind, good Kate, how hardly we princes can brook of crossing of our commands; how yreful wyll the hiest power be (may you be sure) when murmerings shall be made of his pleasingst will? Let Nature therefore not hurt herself, but give plase to the giver. Though this lesen be from a sely vicar, yet it is sent from a loving soveraine.”

‘Brittain’s Lachrimæ.

‘(Donation MSS. 4712.)

‘WEEPE little isle, and for thy mistris death
Swim in a double sea of brackish water.

Weepe little world; weepe for great Elizabeth,
Daughter of warre, for Mars himself begate her,
Mother of peace, for she bore the latter.

She was, and is, what can there more be said,
In earth the first, in heaven the second maid.’

Moral

Moral and Philosophical Estimates of the State and Faculties of Man; and of the Nature and Sources of Human Happiness. A Series of Didactic Lectures, in Four Volumes 8vo. 16s. Boards. White.

WE have read these Lectures, in which the author estimates the state and faculties of man, to draw from thence the most salutary instructions, respecting the nature and source of his happiness, with great pleasure and probably profit. We found, in them, much real knowledge, a sound judgment, as well as a rational and solid piety; and we can freely recommend them as containing the best lessons for insuring a temporal and eternal happiness.

In the first lecture, on the dignity of man, we suspected that the author had gone on too fast. We always opposed that gloomy cheerless philosophy, which depressed the dignity of human nature, lessened her powers, and depreciated her varied faculties; but we were not ready to believe in the perfect freedom of man, to suppose the powers of the soul so active and acute, as to discriminate the thoughts from the principle which thinks; to be able to expatiate beyond the confines of its tenement of clay, and to distinguish always truth from error. Yet, when we had examined the explanations, made a little allowance for the honest ardor with which the author appeared to be animated, and, above all, saw the excellent use which he made of his positions, we were led to pardon, if not always implicitly to believe, his tenets. The second sermon, where he points out the conduct, which is in opposition to the dignity of man; and the third, by what means Christianity restores it, are admirable moral lectures, where morality and religion go hand in hand, and where their dictates are enforced from the preceding considerations in the strongest manner.

‘ A man acts inconsistently with the lofty understanding and reason of his nature: he acts against his own dignity, debases and degrades himself whenever he does not cultivate his understanding and his reason, when he does not use them to those purposes for which the Creator bestowed them on him; when truth and error, appearance and reality, are things indifferent to him, when he is contented with smaller or more trifling knowledge and pursuits, than such as he might acquire and pursue by his abilities, his faculties, his situation, by the peculiar means and opportunities he has or may have to that end. Where is then your dignity, O human creatures! How does your nobility appear, if you avoid that silence and retirement which is so favourable, and generally so indispensably necessary to continued reflection; you who benumb your spirit

by an unceasing round of dissipation, distraction, and tumultuous pleasure; who seldom attain to any clear and intimate consciousness of yourselves and your condition; who seldom exercise yourselves in consideration or reflection, turn your thoughts constantly more without than within; exist more by the opinions and judgements of others, than live in that self-sentiment which is the necessary concomitant of habitual meditation? Where is your dignity, how does your nobility appear, you who rest merely in what you see, and hear, and feel, who so seldom inquire into the causes and grounds, and views of things; and, like the beasts of the field, are occupied in enjoying the present moments, forgetful of the past, and losing sight of the future? Where is your dignity, how does your nobility appear? you who find it so difficult to raise yourselves above visible and earthly things, who so soon feel weary and disgusted of any serious reflection on God and religion, on duty and virtue, on death and immortality, on the vocation and the important concerns of man; to whom rational piety, that noblest elevation of the human mind, is so little agreeable and pleasant, and are more delighted with what affects and flatters the senses, than with any communications with the world of spirits, and with God, the Father of all spirits?

We are sorry that we have not room for the whole of this very able and spirited address.

Christianity restores the dignity of man, by placing our conduct towards God in the fullest light; by showing our relation to God, and displaying his anxious care and watchful providence: it shows what the nature of man is capable of, and points out a future state, raising us above the creatures of a moment, to the prospects of a happy immortality. Our author's peroration, when from these premises he exhorts man to be a Christian, may be read with satisfaction and conviction.

The other estimates in the first volume are on the value of human life, of health, riches, honour, sensual and spiritual pleasures, and on devotion. As we cannot follow the author particularly, on each of these subjects, we shall extract some of his observations on sensual pleasures.

‘Innocent sensual pleasures contribute likewise to the more closely connecting mankind with each other, and the improvement of social life. Social pleasure draws all within the sphere of its operation to it; brings every part of it nearer together. All mutually give and receive, interchangeably bestow and enjoy; every man contributes more or less to the pleasures of the rest; and this must render them all sensible of their reciprocal dependency, and their mutual wants, and thereby make them more valuable and more dear to each other.

‘Innocent sensual pleasure, and the social enjoyment of it,
also

also mitigates all asperity in the judgments and manners of men; makes men perceive more goodness, more pleasant and amiable qualities in each other; gives even virtue a brighter aspect, to prudence a more chearful mien, thus gains more profelytes to both, and procures them both a larger and more unimpeded operation.

‘Innocent sensual pleasure expands the heart with benevolence towards all men, causes us to take greater interest in every thing about us, makes us sensible to the wants of others, and may frequently excite us to many beneficent and general actions. No man that is worthy the name of man, that has sentiments of humanity about him, but is more ready to help his brethren, and to do them good, when he feels his own good fortune and happiness, and is pleased and chearful in the enjoyment of it.’

The second volume is on the value of sensibility, of virtue and religion; on that of our souls, of the doctrine of immortality; of our abode in this world; and on spiritual experiences.

The lecture on sensibility is an admirable one; and our author’s distinction between sensitiveness and sensibility, very just. The former is that more animal passion, which is drawn forth by a sight of actual suffering; the latter that emotion of the soul, raised by the contemplation of something beyond the present view, when patient fortitude, resignation under affliction, active benevolence, or zealous affection in the extremest distress, is conspicuous, independent of any particular appearances. Our author distinguishes the true sensibility from that species which is false, and, like a Christian preacher, leads us to the most brilliant example of true sensibility in our Saviour. He wept, but he healed; he felt, but his feelings did not delay his compassionate assistance; in his utmost extremity, his cares were anxiously alive for his mother, and ‘the disciple whom he loved.’

In the lecture on the value of virtue, the preacher (for in reality these estimates are sermons) shows, that it is superior to every other blessing formerly examined, and goes on to prove, that Christian virtue is the first species of it.

‘Christian virtue is not an accidental, transient effect of particular thoughts and emotions, but the effect and result of the whole thinking and sensitive system. Its force and duration is not dependent on this or that particular idea, but on an intricate indivisible consequence of the grandest and most exalted truths. It grounds itself on all that Christianity tells us of God, his attributes, his providence, his conduct towards us, and particularly of his love and clemency to weak, and sinful, and guilty creatures; on all that it discovers to us of our na-

ture, our origin, our vocation, the general judgment, and the future remuneration ; on all it teaches us concerning Jesus, of his great business upon earth, of his assistance to mankind, of his holy life and beneficial death, of his connection with us, of his dominion over us, of his love towards us, and of his spirit in us.'

The subject of spiritual experiences may startle the cool and philosophical reader, and lead him to suspect, that the author draws near to the confines of enthusiasm. When we considered the warmth of some of his religious expressions we had familiar apprehensions ; but they were without foundation. Evidence, he observes, rests chiefly on testimony ; and the evidence of our religion is in part of this kind ; but, besides testimony, our reason and judgment are often necessary to reconcile discordant accounts, to connect them with other truths, or to draw important consequences from them. Independent, however, of all, he thinks we have the testimony of an internal feeling, which tells us, that we are right from the calm and tranquility we experience ; an experimental conviction of the truth of religion, from the confidence we feel in following its dictates. This our author thinks is the meaning of what is recorded in our Saviour's life, John vii. 17. which he has chosen for a text or a motto to this Estimate. He, in the subsequent part of the lecture, examines the nature and quality of this experimental conviction, and gives some rules to prevent our being misled by its semblance.

The third volume contains estimates of the value of social and public worship ; of solitude ; of social, busy, and a country life ; of trade and commerce ; domestic happiness ; friendship ; civil and religious liberty. We are sorry, that we are obliged to pass over these subjects without an extract or an analysis ; but, while we met with much that was pleasing and instructive, we found it not easy to enlarge on every part ; and the last Estimate struck us so forcibly, that we wished to say a little more on it than we could have done, if we had been more particular on the others.

The preacher is the idolater of liberty, and it is a subject with which every heart is warmed, when led to contemplate it. Our author distinguishes accurately what true liberty is ; distinguishes it from a restless anarchy, a querulous impatience, or an excentric schism. He says, and with propriety, that it is the natural state of man. We have never opposed a position of this kind : we are all of the same species ; but various differences of mind and body he allows, produce subordination, dependence, and a variety of relations. It ought not, however, to produce tyranny ; and when we have said,
that

that there is no more powerful despotism than that of a strong mind over a weak one, it means only the difference of power, but does not justify the abuse of it. In a state of freedom, the activity and perfection of the mental powers are at their highest pitch: liberty is the parent of arts, of public and private prosperity; it is favourable to virtue; secures from servility; is the firmest support of the dignity of man and the Christian. All these topics our author particularly enlarges on; and the knowledge of these facts must, influence our conduct. If we love liberty, we should promote it; if it is advantageous to man in his social state; if the powers of his mind and body expand to their greatest perfection under its influence, we should, by every means in our power, cherish and advance it.

‘ Lastly, the more liberty ye enjoy, the more let it effect that good which it is able and ought to produce. If you may worship God after your own principles; then worship him with so much the greater cheerfulness and ardour; then adore him so much the more in spirit and in truth, with understanding and sentiment. Are you allowed to think and to judge for yourselves in religious matters; then reflect so much the more on those important concerns; then let it be so much the more your most pleasant employment to explore and to know them; then endeavour the more to give solidity to your faith. Woe to him whom freedom to think, whom liberty of religion and conscience, renders indifferent to religion and truth, or inattentive to the voice of conscience!—

‘—Do you enjoy civil liberty; then observe the laws of the state and of the society to which you belong, with so much the readier and stricter obedience; for the maintenance and observance of the laws is the ground of all freedom. Promote the welfare of that state, of that society, with so much the more zeal, as it is the more intimately connected with your own, as you may and must have so much the more influence on its prosperity, as you find and enjoy in it so much the more protection and peace, security and happiness. Think and act in all respects with so much the more liberality and public spirit, as you so far exalted above the state of slavery.’—

The Estimates in the fourth volume are of the value of learning; of more enlightened times; of sufferings and tribulations; of a good reputation; of conversion from a bad course of life; and of human happiness itself. This volume contains also, under the same title, rules for rightly appreciating the value of things; discourses on the vanity of all earthly things, on the moral character of Jesus Christ, on the imitation of the example of Jesus and on the pastoral office.

Of these the Estimates of more enlightened times, the discourse on the moral character of Jesus Christ and on the pastoral office were to us particularly interesting; but they offer nothing that we could extract with a design of giving any very different view of these volumes from that which our readers will entertain from the other parts of our article. We have said enough, we hope, to recommend the perusal of the whole; and, if we were to add any general encomium on the author, who we suppose is a clergyman of the church of England, it would be only to repeat the commendations that we have already had occasion to bestow on particular parts of his work.

Accounts and Extracts of the Manuscripts in the Library of the King of France. (Continued from Vol. LXVIII. p. 219.)

WE return to this interesting catalogue with pleasure. The first article of the second volume is entitled 'The Book of the wandering Stars,' containing the history 'of Egypt and Cairo,' by the Scheik, Shemsedden Mohammed-Ben-Abilforour al Bakarial Sadki. This account is given by M. Sylvester de Sacy. The Arabian author, who lived about the year 1596, has published many other works, and among these an history of the Ottomans, and the most remarkable revolutions of Egypt. The subject of this manuscript is mentioned particularly by M. de Sacy in his recapitulation of the title of the different chapters; but he dwells only on a few of them. The author begins with the most ancient inhabitants of Egypt, and the origin of the name of this country among the Arabians. He speaks of its extent, of the ancient kings of Egypt before the time of the caliphs, and of the governors appointed by these princes. M. de Sacy passes over the history of the Fatimites, the Ayoubites and the Mamaluks, to proceed to the conquests of Selim I, and to the history of Egypt, under the government of the Turks. This history forms the most considerable portion of the present very extensive account.

Selim conquered Egypt in 1517, after taking possession of Syria, and trusted the government to the pacha Khairbeg. This celebrated country was continually agitated by the disturbances, troubles, and revolts occasioned by the tyranny and plunder of Khairbeg and his successors, or their officers, who were often changed, either from the suspicious jealousy of the Porte, or the assassinations, which were the consequences of their crimes. They were monsters, who do not deserve that their names should be preserved in the page of history.

In

In the subsequent part, the author treats of the different districts of Egypt, the number of its towns and villages, its productions, manufactures, natural history, and œconomy. In the 'Account,' the author, as we have said, chiefly confines himself to a general idea of what is contained in the different chapters, since it would be otherwise necessary to translate the work entirely; but the academicians will find occasion to recur to different interesting subjects, in giving account of other manuscripts.

M. de Sacy enlarges farther on the astronomical and astrological calendar of the Egyptians, from month to month, according to the order and manner of sowing the grain; on some canals; on the Nile and on the ceremonies observed on opening the dyke of the great canal. All these details, collected by a native and an eye-witness, must be preferable to the best accounts of our travellers. Some of the facts are of great importance to the antiquary, for there are local customs which continue to exist in the eastern climes, without being changed by accidents or revolutions. We shall extract a passage from the natural and œconomical history of Egypt.

'We find in Egypt, horses, asses, and excellent mules. There are two kinds of horses peculiar to that province; the one called *safrani*, the other whose hair is of a cornelian colour. Studs was formerly erected, to whose support the funds of land had been appropriated, which annually produced 300,000 pieces of gold. The mines of Egypt are mines of gold and silver, a mine of emeralds higher up than Aswan, mines of nitre, of alum, and of baram; quarries of black marble in the mountain near Suez, yellow marble and red marble in Upper Egypt, and mines of grey and white salt: the latter called *sultani* is found in the environs of the lake Menzalé. Mines of natron are also seen in Egypt: whatever is thrown into those mines, is converted into natron. After drawing from a pit several hundred weight, it continually fills itself up again, and no vestige can be perceived the next day, of the void made in it. These mines contain a kind of a stone called massawic, that is, toothpicker, in the inside of which there is something which, if moved, produces a noise. These stones are an excellent preservative to women subject to miscarriages; it suffices that they carry any about them to escape those accidents: thus they prevent the abortion of mares, and the untimeliness of the fruits of the palm tree. Lime-stone (*selfidadj*) are also found in a lake near Aswan; and at Okfor they make pottery of a peculiar earth called *fikaa*.'

The title of the second account we shall transcribe at length,

'In,

‘Instructions given to Moreau de Wissant, chamberlain, Peter Roger de Lyffac, master of the household to the duke of Anjou, &c. Relation of the embassy of Arnaut d’Espagne, lord of Montespau, senechal of Carcassone, &c. Relation of the embassy of Migon de Rochefort, lord de la Pomerade, &c. By M. Gaillard.’

We find in this extract, three relations of embassies sent by Louis I. duke of Anjou, brother of Charles V. king of France. The first was sent to Henry king of Castille; the second to the same Henry and to John king of Portugal; the third to Hugh, judge of Arborea, sovereign of a part of Sardinia. These pieces are taken from the manuscript marked 8448 in folio, calf, lettered ‘Embassies’, No. 22, of the manuscripts of Baluze. The object of these embassies, whose authors’ names are particularly mentioned, was to obtain the assistance of the sovereigns to whom they were sent to reconquer the islands of Majorca and Minorca, usurped by the king of Arragon. These islands belonged to the duke of Anjou, in consequence of the marchioness of Montserrat having ceded all her rights in them to Louis, in return for the effects, profits, and honours, which the last king of Minorca had received from the duke, and in consideration of the family-connection, or what was probably of more importance, an equivalent of money and lands. Of these embassies, historians have taken no notice; and the manuscript is on this account very curious. The answer of the king of Castille was flattering: he promised much, but did nothing. The judge of Arborea received the ambassadors with haughtiness, and his answer was harsh and severe: he had before concluded a treaty with the duke, who had not fulfilled his engagements. The ambassadors explained the reasons of the deficiency; but he replied haughtily; and to other observations, not a little harsh, he subjoins the following spirited ones.

‘I have seen his false and frivolous new offers, of entering into war with Arragon, with whom he may have, or may not have any war; it matters not to me. Let every one transact his affairs after a better example. The Arragonians and Catalans are my enemies; I have made war on them these twelve years, like my father, without any help, but that of God and the blessed Virgin, in protection of my right, and that of my subjects. I shall continue it without any other assistance. I deceive no body, and I am never twice deceived. I want neither the duke of Anjou, who having once shewn himself perfidious, must be supposed always so; nor of any other power. Let princes deceive one another, since this sport answers their purpose. I wish the alliance of none; I am sufficient alone for my defence and my revenge.’

From

From the same manuscript we have a relation of the death of Richard king of England, and we could have wished to have found some account of its author, or its æra *. It is remarkable, that this manuscript gives the same description of this event, in almost the same words with Shakspeare, who copied Holinshed in many parts of the play, almost verbally. If our memory does not fail us, the scenes of the king's death are among these copies of Holinshed, and they are equally faithful transcripts of this MS.

‘It is remarkable,’ says the author of the MS. that all the kings of England, who have espoused princesses of France, have been hated by their subjects, and have come to an unfortunate end: witness Edward II. Richard II. Henry VI. and Charles I. This is not our description of those historical singularities for which we are at a loss to account; but the natural effect of a very obvious cause. It arises from the rivalry and national hatred of the two countries, from the difference of constitution, manners, and principles of government, and from the fear, whether founded or not, that a French princess would infuse into a king of England the desire of rendering himself absolute, and point out to him the way of becoming so.’

‘An account of the manuscripts in the king's library, numbered 5962 and 5963, containing the history of the reigns of Charles VII. and Louis XI. by Amelgard, a prince of Liege. By M. du Theil.’

These reigns are distinguished by the misfortunes of France, and by the cautious sanguinary character of Louis XI. Our academicians have carefully compared the narrative of Amelgard with that of cotemporary historians, as well as some modern authors, and have anxiously pointed out, whatever variety or novelty appears in the manuscript; so that this extract will save the historical enquirer much trouble. We shall copy only the observation of Amelgard, respecting the inconvenience of the standing army established by Charles VII. and composed of companies of artillery and free archers: it is almost prophetic.

‘Probably the author, viewing the acts of violence, tyranny, and exaction, that were exercised in the reign of Louis XI. perhaps too, fearing that the example given in France might soon be followed in the states of the duke of Burgundy,

* The date 1399, in the title, refers to the death of Richard; and the events of the embassies mentioned in the last article, happened in 1378. These different relations were therefore probably written soon after the events, and Holinshed flourished in the middle of the 16th century. He died in 1581.

in whose welfare he was much more interested, saw that whilst this establishment contributed to strengthen the prince against the enterprises of foreign enemies, it had at the same time furnished him with the means of enslaving his subjects, with a pretext too plausible, and unfortunately always subsisting, of imposing arbitrary tributes, and the force necessary to levy contributions.'

Amelgard was a cotemporary, and furnishes many anecdotes of the English invasion of France, and of the bitter enmity between the French and English. Even the speech of Henry previous to the battle of Agincourt, though political, is full of the certain destruction which will await his soldiers, if they do not conquer; but we suspect this speech was composed by Amelgard. We are surprised, that this manuscript escaped the accurate enquiries of Rapin. Our author considers Joan of Arc as inspired; but, besides this weakness of his period, he is not free from several little errors.

'An account of a Swedish manuscript in the king's library, No. 10294² entitled, *Chronicon regum Sueciæ scriptum ab Olao Petri fratre Laurentii Trici, primi post reformationem archiepiscopi, qui vixit circa annum 1520.* By M. de Keralio.'

The Swedish author seems to have adopted all the fables of antiquity, without examination; but in the middle ages, he appears more exact. This venerable prelate blames the conquests of the ancient Swedes and Danes; and sees, in the victors, only a groupe of murderers and of tyrants, who captured cities and provinces, to which they had no right, and took from many millions their property and their lives. We still continue to think like the archbishop, and to act like the ancient Swedes and Danes.—*Tantus amor terræ!* There is nothing particularly interesting in the extract which concludes at the year 1520.

'An account of a manuscript in the king's library, No. 178, among the manuscripts of Brienne, entitled, *A criminal Process against Robert de Artois, count de Beaumont, a peer of France.* By M. del Averdy.'

This manuscript contains many criminal processes in eighteen volumes folio, which M. de l'Averdy promises to give an account of in succession. The process carried on against Robert d'Artois was the cause of many bloody wars in France, and this relation is consequently interesting to the French historians. M. de l'Averdy first mentions the manner in which the account is given by historians: he then adds the particulars taken from the manuscript, and points out the variations, as well as the difference between the criminal processes of that period, and those of the present time.

'The history of the Atabek princes in Syria, by Aboulhasan

hafan Aly, surnamed Azz-eddin, son of Al-athir-al-Dgezeri, called Ebn-al-athir, or Ben-al-ahir, a writer of the thirteenth century of the Christian æra. By M. de Guignes.

There is no title to the manuscript from which the extract before us is taken: it contains the history of the princes, who have reigned in Syria, from about the year of our Lord 1094 to 1210. Though the caliphs still existed, their power was no more; and they were only priests, obliged to add their sanction to the events of a successful war. The Seljouc Turks, the aborigines of Turkestan, took possession of this empire, and bestowed the government of different provinces, as fiefs, on those who had been their slaves, and were emancipated and trusted; these were the Atabeks, and though they acknowledged the authority of the Seljoucide Sultan, they were not less absolute in their own provinces, which they bequeathed to their children, on paying the despot a proper acknowledgment. Such were Zenghi and Nouredin, so often spoken of in the history of our Crusades. In this work, we often see them contending with the Franks, but we see also the Franks formerly established in Syria, that is a subsequent to the first Crusade, joining with these musselmen princes, to oppose the attempts of the later Crusaders. This union checked the emperor Conrade in 1147.

We do not find, in the translation, the following extract; by some accident it seems to have been omitted.—An account of a manuscript in the king's library No. 1746, entitled John Canabutza, son of Magister to the lord of Ænos and of Samothrace, by the baron of St. Croix. Such at least is the translation of the Greek title, given in this dissertation. The author, who is a Cretan, purposes to describe the emigrations of the aborigines of Greece. He follows faithfully the recital of Dionysius of Halicarnassus, and finishes his description by the voyage of Æneas and the origin of Rome. In a long introduction, on the origin of sciences, of arts, and legislation, he pretends, that, by studying chemistry, that mysterious and sacred science, we may expect to discover the transmutation of metals and the philosophers stone. Cleopatra, Justinian and some others obtained, he thinks, these advantages from it.

An Exposition, Critical, Doctrinal, and Practical, of the Assembly's Shorter Catechism; delivered in a Series of Sabbath-Evening Lectures. By Michael Arthur, in three Vols. Vol. I. 8vo. 4s. sewed. Buckland.

IT has unfortunately happened, that those formularies designed to instruct children in the principles of Christianity and morals, have contributed to perplex and confuse, instead

of informing and interesting them. The fault is as much in the form as in the early intrusion of these forms, while the mind is yet unable to proceed beyond a simple or a sensible idea. If it be alledged that, by the assistance of the memory, at this early period strong and active, the mind is stored with instruction, which it may employ on a future occasion, we can only regret that this power is exercised about abstract, and often unintelligible propositions. We mean not to fall into all the visionary reveries of Rousseau; but we could wish the catechisms of the church and the assembly to be rendered more clear and intelligible; at the same time, they should not be taught at so early a period. What was proper in the infancy of Christianity, and of the Reformation, may be very inexpedient in better times.

Mr. Arthur speaks highly in praise of the Assembly's Shorter Catechism; but to us, it appears full of abstracted ideas and reasoning, loose and uncertain propositions, as well as abstruse representations. He will not consider us as bigots, when we observe that the Catechism of our own church is faulty in the same respects. While we acknowledge so much, we must own, that each is free from the imputations thrown on it, and which our author endeavours to obviate in his introduction. His explanations too, in the rational and practical discourses contained in this volume, in general are clear and distinct: we found them sometimes a little too copious, a fault which Tully has told us is more often the occasion of obscurity than the real intricacy of the subject. Mr. Arthur follows the order of the Catechism, and proceeds in this volume so far as 'Jesus Christ the only Redeemer.' His opinions are consequently those of the Calvinists.

It is not necessary to follow our author minutely in an analysis, or even in an enumeration of the subjects, which will so readily occur to those acquainted with the Assembly's Catechism. We shall add a short extract as a specimen of his manner; and our readers will perceive that it partakes a little of the peculiarities of a sect.

* —In an especial manner is holy providence versant about the church, which, though not of the world, is in it. Were we to review the history of the church, from her first erection to the present period, and trace the various interpositions of providence in her behalf, what a diversified scene would exhibit itself, and what a variegated prospect would open to us! Often, indeed, has providence worn a frowning aspect upon the church. Sometimes she has almost vanished and disappeared. Once was she, and religion in her, in such a low state, that a prophet of the Lord imagined that he was the only witness

ness God had on earth. 1 Kings xix. 10. Once was the church of the New Testament in such a low situation, that the witnesses were reduced to two, and even these two were slain. Rev. xi. 7. The enemy, no doubt, thought he had accomplished his design, and obtained his wish. But, had the church become extinct? Was religion totally banished from the world? No. What the apostle of the Gentiles said with regard to the period in which he lived, the friends of religion in every age can say, *even at this present time there is a remnant according to the election of grace.* Rom. xi. 5. By a wonderful train of providential occurrences has the church been brought into great distress; and by a series of providential events no less surprising, has deliverance been wrought for her. Often has this *bush* burned, but never has been consumed. The very means which the enemy has used for the destruction and ruin of the church, has an over-ruling providence rendered subservient to her edification and enlargement.'

Facts relating to the Rev. Dr. White's Bampton Lectures. By the Rev. R. B. Gabriel, D. D. 8vo. 1s. 6d. Bell.

A Letter to R. B. Gabriel, in answer to Facts, relating to the Rev. Dr. White's Bampton Lectures, by a Member of one of the Universities. 8vo. 1s. 6d. Gardner.

An Appeal to the Members of the University of Oxford, relating to Dr. White's Bampton Lectures, by No Academic. 8vo. 1s. 6d. Kearsley.

WHEN an author has obtained great honours and valuable emoluments as the reward of his genius, his industry, and learning, it is painful to hear that the honours were undeserved, and the emoluments unjustly bestowed. Deception is at all times disagreeable; and the mind is never left in so uneasy a state as in that suspense which intervenes between the suspicion and proof of an imposition. Soon after Mr. Badcock's death, whispers were circulated that he had greatly assisted Dr. White in the composition of the Bampton Lectures: these suspicions were soon raised to certainties; and, instead of assistance, the whole was next said to be the work of Mr. Badcock. Paragraphs of a suspicious tendency and an equivocal origin appeared in the newspapers; and Dr. Gabriel, seemingly drawn out by reflections, in this shape, was induced to declare, that he had 'proofs in his possession, to justify the opinion,' he had 'ever entertained of Dr. White's particular obligations to Mr. Badcock.' This cautious expression might bear any interpretation, and it was consequently construed by each person according to his opinions and connexions. At last Dr. Gabriel, in the pamphlet before us, produces those proofs on which his opinion

opinion was founded. But we must premise, as literary men, a few reflections, to ascertain what degree of assistance an author may obtain, without suspicion of appropriating, too liberally, the thoughts of another.

There are probably very few works in which no one but the reputed author was concerned. Each person, we believe, shows his compositions to a literary friend, either in their progress, or after their completion, and avails himself of his advice, and often of his assistance. The great question is, how much assistance can be given without injuring the author's fame or his title to the composition? and it can be only resolved in this way: if the author's own share be so considerable that the greater part is undisputed, his literary reputation cannot suffer; if the arrangement, the original thoughts, the plan of the whole, and the execution of these undisputed parts be not unworthy of the character which the work has attained, the assistance cannot be styled improper, or can any merit be detracted by the discovery. If this criterion of judgment be allowed, and we think it perfectly accurate, on these grounds we shall proceed to the examination of Dr. White's and Mr. Badcock's claims.

The first Letter, printed as 'a Fact,' shows clearly that 'literary assistance only was required,' and this assistance is expressly limited to Lecture 1st, 7th, and 8th, or, as it stands in the printed copy, the 9th. It appears from the second Letter, that this language is inaccurate, for Dr. White only wanted an 'introduction' to his 'Remarks,' (p. 26); and in the third Letter, p. 27. it appears that Dr. White wrote a great part of the second Lecture at Southmolton: is it probable that he would not have done something to the first? that they had not at least concerted it together, and that the whole plan was not finished, except the compliment to the university? With these 'Facts' in our hands, let us read the first Sermon. It is an admirable one; and, indeed, what could not Mr. Badcock and Dr. White have effected with a masterly superiority? If we look nearer, there is an evident mixture of two different styles. We can trace Dr. White's more nervous and energetic language in different parts, but particularly from page 41*: Mr. Badcock's language flows with a more polished luxuriance. Of this Lecture, then, we cannot allow Mr. Badcock more than one half, or at most two thirds; and Dr. White's share is not inferior, in force of thought, judgment, or expression, to Mr. Badcock's.

The second Sermon is confessedly Dr. White's; and, though we may trace the pen of his friend in occasionally rounding a

* We quote from the first edition of the Bampton Lectures, as it probably coincides more with the original form, to which the Letters refer.

period, and perhaps in one or two separate paragraphs, yet the whole is so much his own, as to be a sufficient foundation for establishing his character. It is animated and perspicuous in its language; comprehensive and able in its design and execution.

The third Lecture seems to have been altered from the state in which it was preached; but it was probably altered by Dr. White. We have his express information (*Facts*, p. 28), that the latter part of the Sermon is written by Mr. Badcock. Where he certainly began is at the beginning of p. 113 of the Sermons. If the former Sermon is a lasting monument of Dr. White's abilities, this is no less a proof of the acuteness of Mr. Badcock's comprehension, the extent of his knowledge, and the force of his judgment. Dr. White drew, however, the outline recorded in the *Facts*, and it is singularly able and comprehensive. Mr. Badcock followed it, slightly varying the order. Different heads will be found enlarged on in pages 114, 117, 119, 118, 126, 132, and 133 respectively. The observations on Mr. Gibbon are, as Dr. White requested, brilliant and masterly; but they have been often quoted, and are well known. Nothing more occurs in the correspondence except an acknowledgment (*Letter IV.* p. 31.) of valuable communications during the course of the preaching. Some remarks on the Christian part of the work are requested in *Letter V.* p. 33, and 'friendly and essential services' spoken of in *Letter VI.* p. 35.

The fourth, fifth, and sixth Sermons are allowed to be Dr. White's; and we believe them to be exclusively so, if we except a few parenthetical pages in the fifth. On these his character may, we think, be rested; and we hesitate not to conclude, on our former principles, that the author of these Sermons merits the distinguished rank in the republic of letters, which Dr. White by this volume had attained.

The seventh Sermon was certainly written by Mr. Badcock, with the exception of a few paragraphs, which appear to be added by Dr. White, though the substance, as appears from *Letter I.* was derived from the Professor. The eighth and ninth, whatever may have been the original intentions, were written apparently in conjunction. We cannot trace Mr. Badcock alone, through many successive pages. It is certainly not the criterion of distinction that the one wrote what related to Christianity; the other what respected Mahomet and his impositions; since, in *Letter V.* where Dr. White requests the assistance of notes to the Christian part, he sends a *marked* copy: Mr. Badcock did not want that assistance, if it were what he himself had written.

The circumstantial and subordinate proofs are very trifling. Mr. Badcock, irritated by the Professor's neglect, and the trifling circumstance relating to a sermon, spoke of his being

the author of a very considerable part of the Bampton Lecture, to Mr. Hutton, and to Sir John Chichester. We all know the different impressions which the manner of speaking, and the temper of the speaker, make: we know now also, from authentic papers, that he spoke with little reflection, or his words were recollected imperfectly. Those who were best acquainted with Mr. Badcock will be of the former opinion.

In this review we have allowed every thing which Dr. Gabriel has said, and even added, from internal evidence, to his 'Facts.' — What, then, must be our conclusions? Four Sermons, the second, the fourth, the fifth, and the sixth are almost exclusively Dr. White's: of the first and third he wrote nearly one half: in the eighth and ninth his share is very conspicuous. Of the Sermons written by Mr. Badcock, the plan originated from Dr. White, as appears from the same evidence, which proves any assistance, except in one instance. We think then we have shown that the greater share of these Lectures is undisputed. The arrangement, the original thoughts, the plan of the whole, and the execution of these undisputed parts merit the highest character; and, if produced in another work, would not have been thought unequal to the general tenour of the Bampton Lectures. However blameable Dr. White may have been for his indolence, he deserves not the character of a plagiarist, or the lazy drone, who lives on the labours which he cannot perform. If assistance be at all blameable, is Dr. Gabriel *certain* that the Sermon given to Dr. White; even the Sermon *dictated* in his presence; the criticisms on Thelyphthora; and on the corruptions of Christianity; were the *sole* productions of Mr. Badcock? There are facts behind relating to each subject, which would shew that Dr. Gabriel knew but little of this gentleman.

While we do justice to Dr. White, let us not leave a stigma on the character of Mr. Badcock. We have heard that he was, perhaps, equal to the 'dull duty of a reviewer', but could not rise to the spirit, the animation, the knowledge displayed in these Lectures. The whole tenour of his undisputed writings show that "these insinuations are the effect either of the weakest prejudice, or the grossest injustice *." "Whatever was his employment, he had a genius which soared above it; whatever was the task, his active mind pervaded every part of it, discovered new relations; and gave it an original form. The brilliancy of his conception was only equalled by the force and spirit of his language, which flowed with a luxuriance and a majesty that delighted and astonished. On every subject his

* Facts, p. 49.

knowledge seemed almost intuitive ; and he rose from the torpe-
fying intricacies of school-divinity, to dazzle with his wit, to
enliven with his spirit, and to instruct by his knowledge. Such
was the man whom Dr. White has suffered to be degraded,
without an exertion in his defence. Such was the man, whom
his numerous acquaintance seem almost to have already for-
gotten *!"

One of the best instances of Dr. White's judgment was the
procuring an associate so able and intelligent. It is no discredit
to the Professor that he wrote with energy, while his associate
was more animated and luxuriant. Together they have pro-
duced a work to which either, separately, might have been un-
equal. It has procured, to the Professor, honour and profit :
to Mr. Badcock, the honour and profit unfortunately came too
late.—The note for a sum, seemingly disproportioned to assist-
ance only, has engaged much attention. That it was for former,
as well as future aid, has been generally believed ; but though
we might suppose money to be given for a future share of the
Egyptian History, it is not probable that a note, without in-
terest, was of any service. Dr. White has since abandoned
that plea, and the memorandum, referred to in the latter cor-
respondence, seems not to be related to it, for Mr. Badcock
promises never to make any use of it, living or dead. Dr.
White, probably elated with the grandeur and magnificence of
future prospects, in consequence of the success of the Bampton
Lectures, thought no reward too great for his principal assist-
ant ; and Mr. Badcock, with the consciousness of deserving
much, did not refuse what the other might offer. That Dr.
White, by this liberality, might think he secured his future
assistance is very probable ; and his frequently consulting him
about the Egyptian History, seems to prove it. There appears
but one objection against our supposition, that a note, without
interest, was not a proper compensation for *future* services, and
it arises from the times appointed for payment : the whole was
to have been cleared, within twelve months after the note was
given.

These are nearly all the facts adduced by Dr. Gabriel : a
great part of the pamphlet consists of the provocations which in-
duced him to divulge the secret, and the account of the
payment of the note in part, with a legal security for the re-
mainder. On these subjects we shall not enlarge : we do not
constitute a court of honour, to decide on the force of the pro-
vocation which can excuse the discovery of a secret highly
injurious. If Dr. Gabriel is satisfied with his own conduct, we

* Our intelligent correspondent, who gave us some information on this
subject, will excuse us for transcribing his animated eulogium on Mr. B.

shall not be his accusers. We may be allowed to add, that his delicacy and importance are a little too frequently brought forward; and he too often hints at passages which he has suppressed in the Correspondence. Hints of this kind must necessarily leave a stain, which may be supposed of the deepest hue, because its nature is concealed; and the author, in apparent tenderness, may become doubly cruel.

In our account of the evidence we have not noticed the two pamphlets which have since appeared, and whose titles we have transcribed. The first author is a zealous friend, and the last a virulent enemy of Dr. White. Their acquaintance with the subject is nearly the same: they are both equally ignorant. The first, an eager fond admirer of Dr. White, cannot sufficiently calumniate Dr. Gabriel, whom he accuses of the crime of which the Laudian professor was arraigned, the having accepted of assistance in the composition of his pamphlet; a crime, if true, as much greater than Dr. White's, as the Bampton Lectures are superior to the pamphlet. He observes also, what is strictly just, that Dr. White's Letters, written in the moment of necessity, are, as compositions, excellent. That to miss Badcock, on the death of her brother, is of the superior kind. He, the Professor, truly observes, that 'learning has lost one of her brightest ornaments, and religion one of her ablest defenders.'

The Appeal is extravagantly wild: the author will allow no credit to Dr. White, who, as he did not execute the whole, is supposed to deserve no praise. To combat such assertions, would be to wage 'war with Bedlam and the Mint.'—He alludes, as others have done, to another assistant, who, perhaps, with more learning, possesses a superior share of delicacy than some of those gentlemen who have stood forward in this contest. We can only say, in concluding this subject, that the meanness displayed in boasting of the literary assistance bestowed, is superior to that of accepting it: the one shows a modest diffidence; the other a vain arrogance. This controversy could never have arisen if the petulance of the moment had not been eagerly caught at; and the hasty language of resentment commented on, by the unwarrantable exposure of private letters.

A Discourse on the Love of our Country, delivered on Nov. 4, 1789, at the Meeting-house in the Old Jewry, to the Society for Commemorating the Revolution in Great Britain. With an Appendix, containing the Report of the Committee of the Society; an Account of the Population of France, &c. Second Edition. By Richard Price, D. D. LL. D. F. R. S. 8vo. 1s. 6d. Cadell.

THE uncommon demand for this Discourse; the character and abilities of the author; as well as the circumstances
 of

of the moment in which it appears, makes it the object of unusual attention. We have often said that we highly respect the literary character of Dr. Price; but we have generally found reason to differ from him on political subjects: it will not be therefore surprising, that on a sermon almost wholly political; either containing peculiar opinions, or, as we suspect, a defence of a particular conduct, we should often find occasion to dissent.

The text is that animated triumphal hymn, that heart-felt effusion of delight and gratitude, which the royal Psalmist so warmly expressed when the ark had found 'a resting-place,' and men could say, 'let us go into the House of the Lord; our feet shall stand within thy gates, O Jerusalem.' The first and third verses only of this Psalm (cxxxii.) are omitted. But, without any particular comment on these words, or their occasion, our author, from them, endeavours to explain the duty we owe to our country,' as well as 'the nature, foundation, and proper expressions of that love to it which we ought to cultivate.' This forms, he thinks, a proper subject of consideration on the Anniversary of the Revolution.

The love of our country is not, he tells us, the love of the fields and forests; but of the community with which we are associated, and with whom we are connected under the same laws, and the same civil policy; that this love does not imply any superiority in the country, which, as our own, we distinguish by a partial regard; and should be discriminated from an ambition to extend its power and dominion. These are properly regulations for the love of our country, to guard us from a blind infatuation, or a misdirection of our efforts.—When our author comes to explain the nature and effects of that love which is just and reasonable, he seems to evade his first position, and to point out a kind of passion which has a very different direction. He allows the force of the nearer connections of family, benefactors, friends, and country; but considers them as inferior to the interests of mankind at large (page 9 and 10.) We see the tendency of this principle, and we think that we perceive its connexion; but, in the sense, conveyed by the Love of our Country, it has neither, we apprehend, a foundation in the Gospel, or in reason. Let us first examine the position as connected with the Christian dispensation. Our Saviour recommended, by precept and example, universal benevolence: it was his object, and the lesson which he inculcated, to do good to all. Political distinctions he overlooked or despised. He would render unto Cæsar the things which were Cæsar's; and his disciples were meek, humble, modest, unassuming, unambitious. Patriotism is not found in this code, and opposition to the powers that are is expressly forbidden. The difference between a positive prohibition, and silence respecting a particular subject, might be extended to an argument; but we would rather resolve the whole into what we have already said,

that political distinctions or precepts, in that state of Christianity, were not adverted to. The superiority of influence, therefore, which all mankind should possess over our friends and country, as political associations, cannot be supported by the Gospel. In the view of reason, that particular love, which is made to yield to a general love, no longer deserves the name; and the difference between our opinions arises from Dr. Price arguing on the benevolence due from man to man, while we speak of the relations of men in political society. We mean not to deny that, as an abstract proposition, we might admit our author's system without any limitations; but nothing short of infinite comprehension and omniscience can determine respecting the general good of the whole world. In our more limited situation, we can only speak of the comparative good of one part; and we think neither reason nor religion can warrant our doing a certain injury to our own country, from an opinion that an accidental good may be derived by this means to another: yet, on this hinge, much former and much future controversy will depend.

If then the love of our country be examined by the monitor within, independent of the fetters of a definition, a system, or a speculative vision, it will be found, an anxious desire for the wealth, honour, credit, and dominion of the community with which we are connected, and, in general, of that portion of the earth which we inhabit. We glow with ardour at the spirit, the benevolence, the humanity of our countrymen; and each of us feels himself braver, wiser, or better, according as they are distinguished. If this dominion is to be extended by the horrors of war, or the treachery of villains, the benevolent man will consider the purchase as too dear, and the good man will wish, with a proper detestation, that he could disown the traitor. In short, the true lover of his country will wish that its credit and character were augmented by every honest and benevolent plan.

Our author goes on to enquire how the interest of our country is best promoted; and he thinks that this will be effected by the diffusion of truth, of virtue, and of liberty. By the diffusion of truth, our author means instruction. Enlighten mankind: tell them that they are men, and they will act like men. To diffuse virtue, and consequently to discourage vice, an attention to religion is necessary, and the obstacles in the way of attending to public worship are to be removed. In all this part we can cheerfully, and without reserve, concur. What our author says is truly liberal and proper; particularly when, instead of urging an alteration in the Liturgy, he recommends to those who cannot join in it, to seek some other society, more congenial to their sentiments, or to set up a separate worship for themselves. The observations on the necessity of diffusing liberty, if we would promote the interest of our country, are general only, and very just.

But our duty to our country obliges us also, in Dr. Price's opinion, to obey its laws, and respect its magistrates. In our conduct towards our governors there are two extremes equally to be avoided, fervility and contempt. The late addresses to the throne were certainly too fervile; and, if the fears of our countrymen had not been excited by the most impending dangers, and their humanity wounded by the most distressing circumstances, we should have thought many of these compositions better suited to the abjectness of an Asiatic slave. In that situation, the circumstances we have mentioned afforded some excuse. Our author goes on —

‘Civil governors are properly the servants of the public; and a king is no more than the first servant of the public, created by it, maintained by it, and responsible to it: and all the homage paid him, is due to him on no other account than his relation to the public. His sacredness is the sacredness of the community. His authority is the authority of the community; and the term MAJESTY, which it is usual to apply to him, is by no means *his own* majesty, but the MAJESTY OF THE PEOPLE. For this reason, whatever he may be in his private capacity; and though, in respect of personal qualities, not equal to, or even far below many among ourselves—For this reason, I say, (that is as representing the community and its first magistrate), he is entitled to our reverence and obedience. The words MOST EXCELLENT MAJESTY are rightly applied to him; and there is a respect which it would be criminal to withhold from him.’

We have transcribed this passage, lest we might have misrepresented it; and we may add that, in more than one other place, Dr. Price speaks of the kingly power as a delegated one. If, in these passages, he gives abstract, speculative propositions, which, like the social contract, never were, or can be reduced to practice, we would not oppose them. But, if he means to apply them to our own country, it is necessary to observe, that they convey false ideas, and may probably have a dangerous tendency. If kings have only the executive power, they are delegates, and servants of the public: if they are only first magistrates, their dignity is that of the people. In England, they are above either character: our constitution has given them, *not* a delegated but a separate power; it has not committed to them our rights, but given them rights of their own. We need not tell Dr. Price that a king is one member of the legislature; that the people are another; and that the aristocracy forms the third. In any act of parliament, is the power delegated from the people? Cannot the king, according to the strictest ideas of the constitution, act contrary to the wishes of the people? Is he not, in all these acts, independent of them?—We mean not to lessen the dignity of human nature, for we allow that the kingly power is originally from the people;

ple ; and when, in a late emergency, one point was left undefined by the Revolution, we more than once explicitly supported the appeal to the people for the determination. The appeal was made, and they determined with a temper, a wisdom, and an uprightness, which will make the last session the model of future ages. But when a constitution, the boast of all who love their country ; the object of imitation in a new world ; warmly applauded by a people who have their own to form, is depreciated and misrepresented, we trust we may be allowed to obviate the disadvantageous impression.

The other extreme, a contempt for our governors, is urged with propriety, as a mode of conduct to be avoided. To defend our country against our internal enemies, who may subvert our liberties, or, under a pretence of establishing them, subvert our constitution, as well as our external ones, is certainly a proof of our patriotism : on these subjects there cannot be two opinions. The principles of the Revolution are in the next place well explained, and our author enlarges chiefly on the three following ones :

‘ First ; The right to liberty of conscience in religious matters.

‘ Secondly ; The right to resist power when abused. And,

‘ Thirdly ; The right to chuse our own governors ; to cashier them for misconduct ; and to frame a government for ourselves.’

The Revolution, in this view of it, Dr. Price tells us, was imperfect : liberty of conscience is, in some degree, fettered by the test act ; and the power of the people is diminished by the inequality of representation. Our author urges shortly the progress of toleration in different parts of the world, and the inconsistency of preventing those from executing laws, of which they are allowed to contribute to the formation. We may be permitted to add, that if this inconsistency be very flagrant, there is one other mode of obviating it ; but we think nothing can be added to Dr. Priestley's very candid and temperate representation of this question.

That his hearers and readers may continue worthy of a blessing so great as the Revolution ; that they may deserve the characters of lovers of their country, Dr. Price adds some strenuous exhortations. These we shall not transcribe ; we are too truly lovers of our country to disseminate such a degrading prospect, which, if there was an enemy capable of attacking us with success, might be induced by this representation to attempt it. A similar mode of proceeding was once effectual : it induced France to throw off the mask ; and if events followed, which mocked all former experience as the criterion of judgment, and disgraced the exactest calculation, we cannot defend either the head or the heart, which, in defiance of both, could dictate or pursue it.

The peroration is bold and animated : it relates to the Revolution

lution in France and America. In this peroration, however, the population of France is estimated at THIRTY MILLIONS! and our author, as if he was alarmed at the extravagance of the assertion, has added some calculations, in the Appendix, to support it. Dr. Price's character as a calculator may disseminate error; and the slips of his pen should be guarded against. We are not afraid to say that he has added one-fifth to the real population; and that his representations are fallacious, not without the appearance of unfairness.

In Sweden, the only kingdom where bills of mortality are carefully kept and contrasted with actual enumeration, the average number for 21 years was 2,310,160; the births 90,245, nearly 1 in 25 $\frac{1}{2}$; the deaths 66,759, 1 in 34 $\frac{3}{5}$. In France, for six years, to 1780, the number of births was 958,419, and of deaths 834,865. The numbers are taken from Mr. Necker, and our author has broken Mr. Necker's average of ten years into two parts, that he may calculate with more advantage to his own cause, from the last only. If we take the real numbers for this series they will be 940,935 and 8,184,918. It has been usual with unbiaſſed calculators, particularly in cases of mortality, not to chuse a less period than ten years, for the average. Again, our author prefers the same proportion of deaths as occurs in Sweden, a country where there are few manufactures, few large cities, well regulated hospitals, and where, as we are credibly informed, the practice of medicine is conducted with great ability. In our Appendix we have given the comparative mortality of the French hospitals: it is enough to observe in this place that, on an average, 1 in 9 $\frac{4}{7}$ dies: we will allow 10; and, for the other extreme, we will take the boasted province of Vaud in Switzerland, where only 1 in 45 dies annually. If the difference 35 be halved, it will give for the multiplier 17 $\frac{1}{2}$, instead of 34 $\frac{3}{5}$. If we consider the whole kingdom of France to be half as healthy as the Pays de Vaud, which, adverting to the drawback from the great mortality in the hospitals and similar institutions, is allowing much, the multiplier will be 22 $\frac{1}{2}$, instead of 34 $\frac{3}{5}$. Mr. Necker, whose great object it was to increase the population, makes the multiplier 29 $\frac{3}{5}$; but from every comparative view that we can take, making every possible allowance, it cannot be put higher than 28 $\frac{1}{2}$. We have now before us histories of continued and extensive epidemics, where from 1 in 7 to 1 in 16 are said to have died, independent of the mortality of hospitals.

It is equally surprising that Dr. Price speaks with such complacency of the data for ascertaining the population of France, when he has misrepresented some facts, and appears to be ignorant of the existence of others. Is it not unaccountable that, in his situation, he should have been unacquainted with the series of memoirs published by Messrs. de Sejour, le marquis de Condorcet, and de la Place, on the subject of the population of France, in the successive annual volumes of the
Royal

Royal Academy? Or with M. de la Place's very scientific memoir in the volume for 1783, p. 693? The series is not yet finished; but tables are published in each year, containing the different returns.

In a whole kingdom, Dr. Price observes, that the births are more variable than the deaths. As we have not the work which he quotes at hand, where some proofs seem to be given, we cannot combat the observation; but it appears surprising, that a general cause should be attended with more uncertain effects than one acting irregularly as the winds, and variably as the weather. In this case, however, the calculation from the births is checked by actual enumeration in Valenciennes and Burgundy. M. Moreau, in his '*Recherches sur la Population de France*,' has made many trials, and checked his calculations by experiment, so that this method may be at least safely employed in the question before us. The academicians employ 26 as a multiplier of the births; but, on more accurate examination, $25\frac{1}{2}$ seems the more accurate number. M. de la Place has shown, in his *Calculation of Probabilities*, that it is a million to one if the numeration be extended to about 1,200,000, that the factor, formed on it, should not bring out the result accurate to half a million*.

The last table that we have seen is in the volume for 1785, reviewed partly in our Appendix; for though we have examined the subsequent one, no table occurs. The births in 1781 were 965,648, which multiplied by 26, deducting the population of Corsica, makes near 26 million. If we multiply by $25\frac{1}{2}$ it is reduced to 25,476,375. Even with the inhabitants of Corsica, and using the largest multiplier, the number scarcely exceeds twenty-six millions; the utmost extent that can be allowed to the population of France, and most probably much beyond the truth.

The deaths mentioned by Dr. Price, viz. 834,865, if multiplied by $28\frac{1}{2}$, would give only 23,793,652: we ought, however, to add, that the boasted data are defective. The returns were not regular. In 1781, no unhealthy year, the deaths were 948,502, including Corsica, which, if we allow of Dr. Price's multiplier, would produce an enormous population, and shows that ours, fixed at $28\frac{1}{2}$, is probably too large†.

The other parts of the Appendix are, the French Declaration of Rights, with some remarks, and the Reports of the Society for Commemorating the Revolution, held the 4th of November last.

* The factor $25\frac{1}{2}$ has been formed on an actual enumeration of nearly double this number.

† Since writing the above, we have seen some calculations, in manuscript, made a few years since, where the multiplier is 28; a coincidence which adds to the strength of our argument, as it was drawn from sources very different from those we employed.

We shall make no apology for the length of this article: its object is to obviate error, and this design requires no little care in the steps that are taken. The political tendency of increasing the population of France we cannot perceive; but we find it connected with a wish to depreciate the character, the population, and the resources of England. This connexion has led to the enquiry, in which we think the question is set on its proper basis. Dr. Price's decisions on questions of calculation might otherwise be supposed decisive; and it might be thought that speaking positively implied an accurate acquaintance with the subject.

Popular Commotions considered as Signs of the approaching End of the World. A Sermon, preached in the Metropolitan Church of Canterbury, on Sunday, September 20, 1789: with an occasional Preface. By William Jones, M. A. F. R. S. 4to. 1s. 6d. Robinsons.

WE reviewed Mr. Jones' 'Lectures on the figurative Language of the Bible' in our LXVth volume, p. 417; and we still find him in dread of innovations, a dread increased almost to apprehensive horror by the late events. In short, he thinks these popular commotions to be signs of the approaching end of the world. In his long preface, longer indeed than his sermon, he very properly observes, that

'The chief duty required in a preacher, is to warn *all parties* against the delusion of false principles and fashionable errors; consistent neither with the word of God, nor with the preservation of the public peace by the authority of magistracy, under any form of government whatsoever: to represent the dangerous consequences of affecting the licentious maxims of heathenism; or of attending to the visionary schemes of modern infidels, such as Voltaire, who captivates the eye with a glitter of diction, but never had any just ideas of religion, government, good learning, or good manners.'

Mr. Jones, with justice, reprobates Voltaire; for if to any *one* man the present commotions of France be particularly owing, it is to Voltaire. We must give up his ideas of religion; but of government, good learning, and often of good manners, his knowledge was far from being deficient.

Mr. Jones's text is Luke xxi. 25, 26. 'And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken.' Our author remarks, that previous to the deluge, the destruction of Sodom, and of Jerusalem,

events

events prophetic of the last day, the same disturbances are recorded. The words are, indeed, as he tells us, spoken in general of all nations; but there is no reason, as Mr. Jones has done, to consider the 'sea and its roaring' as figurative. After the Evangelist had described the appearances on the earth, to complete the picture, he mentions the disturbances of the ocean, and the effects these phenomena have on men. In reality, however, though the representation is sublime and awful, we see little connection which it has with the present subject, and suspect that the words have been pressed into a service for which they are not fitted: let us turn to the original. Our Saviour tells his followers, that, when they shall hear of wars and insurrections, they must not be affrighted, '*for the end will not follow soon.*' Then too will nation 'rise against nation, and kingdom against kingdom:' nothing of this kind now occurs. There will be prodigies in the sky, and persecution on earth: in this respect too we may be at rest. But to come nearer the text. He next explains the appearances previous to the destruction of Jerusalem; and proceeds almost in the words selected, except that our author has omitted the signs in the sun, the moon, and the stars; unfortunately he has omitted also the passage subsequent to the text, which would overturn the whole system, *was* *not*—and *then, at that time*, they shall see the Son of Man, &c. This would be sufficient, if, as we think, and as some commentators contend, it were really a prophecy of the end of the world; though, from the context, it seems to relate only to the deliverance of the Jews, which Mr. Beere* has told us will happen in about twenty-eight years. These gentlemen, therefore, by their united efforts, may form a plausible system: in either case, Mr. Jones is mistaken.

Our author, on the opposite end of the beam, contends against the system of Dr. Price: with him liberty is licentiousness; the happy periods of every kingdom are those of monarchy; and the opposition to monarchy is a crime. It is unfortunate for us, to be obliged always to differ; but we must disapprove of both extremes. We have already had occasion to give our opinions frequently on the subject of government, and have decided in favour of a monarchy, always allowing, that the source of power is the people, who may delegate that power to be executed by a magistrate, or raise the magistrate to an equality with themselves; and who may delegate, in his turn, the power given to him. At the same time, it is necessary to observe, that in the latter instance, which, in our re-

* We shall examine this work in our next.

view of Dr. Price's sermon, we have shewn to be the constitution of England, the people have a right to resume this conceded power if it is improperly employed.

We cannot, therefore, conclude in our author's favour, either as it regards the interpretation of the prophecy, or the political system; and if Mr. Jones will reflect, that the opposition to the despotism of the king of France and of the emperor, involves only a small portion of the globe; while the rest is almost wholly in peace, he will not, perhaps, think that these commotions are considerable enough to fulfil the prophecy. The war with the Turks cannot be styled '*popular*' commotions, and, in any view, cannot be connected with the words or spirit of the Evangelist.

Thoughts on the State of the Nation; or, the real Situation of Great Britain delineated and demonstrated. 8vo. 2s. Ridgway.

IT has been affirmed by a late celebrated nobleman *, that an Englishman is never better pleased than when he is told that his country is upon the point of destruction. If this observation be really founded in fact, it must afford a very unfavourable opinion of English patriotism, unless we shall suppose that such pleasure arises only from a persuasion that the prospect of national ruin is entirely chimerical. We wish that by the same explanation we could reconcile with justice the sentiments of the present author, who, at a time when the prosperity of Great Britain is beheld with admiration and envy by surrounding nations, endeavours to represent her situation as entirely the reverse. The whole of this extraordinary picture he founds upon a statement, that the duties paid to the excise between the 5th of April 1788, and the 5th of April 1789, fall short of those of the former year, in the sum of 299,393l. 7s. 6d. The duties paid to the excise, he observes, are chiefly such as arise from objects of domestic consumption; and as he supposes that the consumption measures pretty exactly the produce of the land and the labour of the people, he therefore infers that any diminution of the excise must be accompanied with a decline of national prosperity. This inference is founded entirely upon a presumption, that the dealers in all exciseable commodities know perfectly the extent of their respective trades, and therefore take care to buy no more, and consequently to pay excise upon no more, than what will suit the immediate demand of their customers. Without enquiring at present whether the knowledge of the dealers be either so accurate or so general as the author thinks proper to represent, we shall only remark, that from advancing this pro-

* Lord Chesterfield.

position at first gratuitously, he hesitates not, in all the subsequent parts of the pamphlet, to refer to it as an actual demonstration.

This author, adventurous as he is in assertion, and not void of ingenuity in argument, has not attempted to assign any reason for the deficiency of the excise during the period above-mentioned; being evidently desirous of ascribing it to a declining state of the nation, rather than to any other cause not reconcileable with that object. We think, however, that the deficiency may be accounted for from the following consideration. The commercial treaty with France, and the excise on wines, having both taken place the year immediately preceding, the duties in that department of the revenue had, in consequence of this great derivation into its channel, and likewise, perhaps, of the inexperience of dealers in their new situation, risen to a higher pitch than could be maintained during the year immediately subsequent. No conclusion, therefore, unfavourable to the prosperity of the nation, can with any degree of propriety be drawn from the amount of the excise during the year subsequent to the 5th of April 1788, being greatly below the standard of the year preceding that period.

The author, in support of his proposition, makes the following observations:

‘If people have consumed less in the latter than in the former year, and it is only upon consumption that the excise can attach, it proves one of two things, viz. either that they are retrenching their expences, and, to use the phrase in its literal signification, living upon less from motives of œconomy; or else, it proves that less industry has been employed in the latter than in the former year, and consequently that the defect of consumption has arisen from the defect of ability to consume. Now, any one who will take the trouble for a moment of reflecting how greatly extravagance and dissipation of every kind has for some time back been spreading among all orders and ranks of people, will not readily persuade himself to believe, that motives of œconomy have occasioned the defect of consumption; of which I very much fear that the other cause, viz. the defect of ability to consume has been the true one.’

We will not take upon us to affirm, that the decrease of the excise has proceeded from an abatement of extravagance and dissipation among the people; though, had we not already assigned a probable cause for the deficiency, we should have no scruple in declaring it to be our opinion, that a diminution of the excise is by no means incompatible with a prosperous state of the nation; and that, in fact, it might be produced by such a state, without supposing any other change to have taken place

place in the habits of the people than such as would naturally result from an encrease of industry, under the animating influence of a great and encreasing commerce. People who are excited to employment by a constant demand for their labour, will find little time, and less inclination, to indulge themselves in the consumption of exciseable commodities, than they had formerly done, when there was not the same encouragement to industry.

The author now before us, conscious that he could not impress the idea of a declining state of the nation, from a deficiency in the revenues of the excise, while those arising from the customs are far more than usually productive, endeavours to represent the statement of the latter as particularly liable to exaggeration.

‘We all wish, says he, to appear to do a great deal in whatever line we are engaged in; and we even ruin ourselves, very often, for the sake of an ostentatious display of importance, beyond what our situation or circumstances, should entitle us to affect: but the merchant exporter, may indulge this species of vanity, at very little or no expence. He may estimate his trade, and appear upon the custom-house books to any amount he thinks fit, and thus swell his importance, without injuring his circumstances. He will, therefore, upon many occasions, do this; and the exports, taking them in general, will have been estimated at a higher, than their real, value. What is to be deducted, upon this account, from their nominal amount, it is not possible to calculate; to calculate this, it were necessary to estimate human vanity and folly, which have been at all times inestimable: but since human vanity and folly have been, at all times, the same, the same the deduction upon their account, in the comparison between the balance of trade of one period, in the history of a nation, and the balance of trade, of another period, will leave the proportion of the remainders the same, as the proportion of the integrals.’

The philosophy of this author appears to be of a species extremely accommodating to his purpose. He had on a former occasion, and indeed repeatedly, asserted the experience of dealers, with regard to the extent of consumption, as an undeniable principle; yet he hesitates not to reverse this proposition, when it favours the establishment of his doctrine. Whatever may be the extent of human folly and vanity in other particulars, we cannot so readily admit of their operation in the article of trade; much less can we admit, that in this department of human action their operation is really inestimable. The great object of all dealers, whether in exciseable commodities or in those annexed to the customs, is avowedly profit, which, it is not to be supposed that men, zealous in the prosecution of their

their interests, will ever sacrifice, in any great degree, to the suggestions of vanity and folly. When the revenue of the customs, therefore, continues at a high rate through successive years, and much more when it annually encreases, we may confidently pronounce, in contradiction to this author, that the nation, notwithstanding a casual deficiency of the excise, enjoys a high degree of prosperity; that, be the consumption what it may, both the industry and ability of the people are far from declining; and that the produce of the land and labour, the real wealth of the country, is accumulating rapidly amongst them.

The author afterwards attempts to confirm his favourite proposition of the declining state of the country, by a kind of logical induction, in which all the erroneous observations, and gratuitous assertions, which he had formerly advanced, are again brought forth into service; where he prosecutes a tedious and superfluous explanation of the nature of capitals, and endeavours to seduce his readers into an absurd persuasion, that, though the balance of trade should be avowedly in our favour, yet there is positively no capital, in any shape in which it can either exist or operate, actually added to the stock of the nation.

‘In the course of these three years, says he, 3,250,000*l.* have been issued for the purchase of stock by the public commissioners. It is very certain, that this artificial demand has rather kept up the price of stock beyond what it would have been if left to the natural demand; but be this as it may, there is, or should be, a capital of 3,250,000*l.* which existed, before, in the shape of public debt, transferred from that employment of it, to some other employment.

‘Now would it not be an object of very reasonable curiosity, to enquire, what other employment, this capital, certainly no very inconsiderable one, has been transferred to? If it had been transferred to the land of the country, the price of land would increase from the greater competition of capitals which would be directed to the purchase of land: but the price of land is, if any thing, lower, now, than it was three years ago, and before any part of this capital began to be transferred at all. Capital, therefore, must rather have gone from, than gone to, land, during this period. It cannot have been transferred to the maintenance of more labour in the country, since more labour cannot be maintained, without increasing the consumption of the great body of the people; but we find that in the last year, when if more capital had been so directed, we should, peculiarly, have begun to perceive its effects in this particular, our consumption has decreased, and decreased in no common degree; capital therefore, must rather have gone from,

from, than gone to, the maintenance of industry, in the country during this period. It has not been transferred to the trading interest, since the great profits which are made by some, in trade, and the frequent bankruptcies which are allotted to others, prove incontestibly, in the one instance, a defect of competition, that great reducer of the rate of profit, arising from the general defect of capital in the country, and in the other instance, a defect of particular capital, in those who are the unfortunate victims of a spirit of enterprize, unsupported by sufficient funds. Shall we look for it in our colonies? there too we should be disappointed of finding it, as those colonists, who have had occasion for assistance of this kind, can very safely testify: certain it is, that during this period, much more debt has been discharged than created by them: capital, therefore, has rather come from, than gone to, our colonies, during this period. What then has become of this capital? have we spent it in tea? or by what ingenious device have we so completely got rid of it, as that not a trace of it should remain behind? We know that it once existed, but we know not that it is any where, now, since we know that it does not exist in any of those employments, where it could possibly be disposed of as a capital.

This author, whose ingenuity, through the whole of the pamphlet, is chiefly exerted in endeavouring to perplex the enquiry, has, at last, by a curious transmutation, converted a capital of no less than 3,250,000*l.* into a substance of mere nominal existence, which, after having annihilated it by a fallacy of his own conception, he challenges the nation to produce. It is sufficient for us to observe, that the capital which the author seems so anxious to discover, has been applied to the purposes of public utility and expedience, of which, we doubt not, he may be satisfied by an investigation of the subject; if indeed any thing less than a tangible proof of the reality of the capital can satisfy so sceptical, or rather, so dogmatical an enquirer.

A variety of collateral observations are adduced by this author, to corroborate the doctrine which he maintains; but being founded, in general, in erroneous principles, and drawn from some of the most doubtful resources of political speculation, they can afford no just conclusion in favour of his visionary hypothesis. Let him, instead of wresting arguments to the purpose of misrepresentation, and of forming his judgment upon a partial, and probably a transient circumstance in the state of the country, reflect with candour and impartiality on the whole of its present situation, and he will find reason to acknowledge that Great Britain never enjoyed a higher degree of prosperity, or a more certain prospect of the long continuance of such a state, than she happily does at this moment.

The Voyage of Governor Phillip to Botany Bay ; with an Account of the Establishment of the Colonies of Port Jackson and Norfolk Island. To which are added, the Journals of Lieuts. Skotland, Watts, Ball, and capt. Marshall ; with an Account of their New Discoveries. Embellished with fifty-five Copper-plates. 4to. 1l. 11s. 6d. in Boards. Stockdale.

Voyage from New South Wales to Canton, in the Year 1788, with Views of the Islands discovered. By Thomas Gilbert, Esq. 4to. 6s. Debrett.

VARIOUS have been the sentiments respecting the propriety and the policy of this new attempt. We have had occasion to give our opinion fully that it was a disadvantageous one ; but in another view we trust it may be very beneficial : we hope we shall not purchase the benefit too dear. The advantages arising from a new establishment on the western shores of the Pacific Ocean, consist probably in its peculiar situation, its soil, climate, and productions. A country which appears insulated, and distant from the old continent, remotely connected with islands which have lately risen to our view, and destined perhaps to be the medium of our communication with the opposite coasts of America, must, in the eye of the naturalist and politician, be an object of no little importance. Its establishment forms an epoch which future ages will view with admiration or detestation. In the mean time, if from it we can derive advantages which our own productions cannot afford, and much may be expected from the interior parts of so vast an island ; if we endeavour in this new establishment to avoid the inconveniencies which have attended the similar employment of criminals, philosophy and humanity may be, for the present, gainers by the plan, while we attempt to make it useful also for future ages.

This is the light in which it will be now expedient to consider a design which cannot be with propriety changed ; and we turn with some curiosity to the work before us, the first which has given a distinct account of the various objects of natural history found in this new excursion. We had very early a modest and judicious account of this voyage by captain Tench ; which occurs in our LXVIIth volume, p. 336. The present editor has had the advantage of captain Phillip's journal, to which he has added the journals of other officers, varying partly in the circumstances, and frequently in the places visited. This article must, therefore, be subservient to that we have quoted, for we cannot even now find room for repetitions.

To this work are prefixed the memoirs of commodore Phillip, written with a few of the peculiarities of naval language. It is enough

enough for us to observe that captain Phillip was a distinguished officer in our navy during the seven years and the last American war: in the interval he was chiefly in the Portuguese service.

The compiler, who seems not to be deficient in learning and a knowledge of the subjects he has collected, engages at first, in what we think an useless disquisition; whether New Holland should be styled an island or a continent? After some etymological discussions he concludes, that a country of so great an extent, as to be capable of a convenient union under one government, and deriving from thence a security from all attacks except by sea, deserves the name of an island. New Holland is in his opinion too large for this purpose, and should therefore be called a continent. Unfortunately, the author has not included in his definition the state of society; for in the infancy of social and political union, this extent will be differently measured: during the heptarchy, for instance, and down to the time of James I. England did not deserve the name of an island. Besides, the two parts of his definition militate against each other; the country which is united under one government, *whatever be its extent*, is secure, except from the sea.—The author proceeds to give an account of the method of disposing of the less atrocious criminals down to the period of the present expedition, and to relate the circumstances of the voyage to this vast island; for whether we compare it to Europe, Asia, and Africa on one hand, or to America on the other, so it must necessarily be called. If our author considers its length, it is greatly inferior to the latter; if its square surface, it sinks to nothing in comparison of the former. Rivers are navigable in America, the smallest of the continents, farther than would reach through the whole of new Holland.

New Holland, of which Van Diemen caught a glimpse in 1618, and of which he again saw the opposite southern cape in 1642; which Edel came near to in 1619, and De Wit in 1628, was first discovered to be an island by our late navigators; and we in consequence claim its eastern shore. The projecting capes for a time were supposed to belong to a southern continent, and this idea is the only support of its name. If we examine it in the map, and compare its situation with the neighbouring islands, we shall find it probable that they together once formed a part of the Asiatic continent. The inhabitants appear now to be as much connected with the brutal New Zealanders on one hand, as with the milder Asiatics of the Caroline and Ladrone islands on the other. In the early part of our commerce with them, they appeared mild, benevolent, and friendly: till we are better acquainted with their customs, laws of society, their religion,

or perhaps their prejudices, we cannot be certain that the change is not owing to some misconduct of our own.

We have nothing particular to add to our former accounts of the voyage, the first appearance, and other circumstances of Botany Bay, or the removal to Port Jackson. The first object which appears of importance, is a description of the red and yellow gum; the last is, however, a resin, and the first was found to be useful in the dysentery, which, soon after the landing, appeared among the convicts.

‘ The tree which yields the former kind of gum is very considerable in size, and grows to a great height before it puts out any branches. The red gum is usually compared to that called *sanguis draconis*, but differs from it by being perfectly soluble in water, whereas the other, being more properly a resin, will not dissolve except in spirits of wine. It may be drawn from the tree by tapping, or take out of the veins of the wood when dry, in which it is copiously distributed. The leaves are long and narrow, not unlike those of a willow. The wood is heavy and fine grained, but being much intersected by the channels containing the gum, splits and warps in such a manner as soon to become entirely useless; especially when worked up, as necessity at first occasioned it to be, without having been properly seasoned.

‘ The yellow gum as it is called, is strictly a resin, not being at all soluble in water; in appearance it strongly resembles gamboge, but has not the property of staining. The plant that produces it is low and small, with long grassy leaves; but the fructification of it shoots out in a singular manner from the centre of the leaves, on a single straight stem, to the height of twelve or fourteen feet. Of this stem, which is strong and light, like some of the reed class, the natives usually make their spears; sometimes pointing them with a piece of the same substance made sharp, but more frequently with bone. The resin is generally dug up out of the soil under the tree, not collected from it, and may perhaps be that which Tasman calls ‘ gum lac of the ground.’

We suspect the red resin to be very like the kino: the yellow greatly resembles the balsam of Tolu, though it is a little sweeter, and somewhat less heating. We have not yet heard of its success as a medicine, though some of it has been benevolently distributed for that purpose: from its sensible qualities, we have formed no very sanguine expectations of it. We since find that it has been given (it is said with success) by Dr. Blane in old dysenteries.

In the excursion to Broken Bay commodore Phillip examined several branches of the Bay; but though they appeared sometimes advantageous, they generally ended in a morass. In this excursion it was found that the women had lost two joints of the
little

little finger of the left hand, and it was not confined to wives, single women, or apparently to any particular class. The men in like manner had generally lost a fore tooth of the upper jaw.

The next most interesting description is that of Norfolk Island, which we shall transcribe, though it be long, because it differs in so many circumstances from what we have often been told.

‘ Norfolk Island is about seven leagues in circumference, and if not originally formed, like many other small islands, by the eruption of volcanic matter from the bed of the sea, must doubtless have contained a volcano. This conclusion is formed from the vast quantity of pumice stone which is scattered in all parts of it, and mixed with the soil. The crater, or at least some traces of its former existence, will probably be found at the summit of a small mountain, which rises near the middle of the island. To this mountain the commandant has given the name of *Mount Pitt* *. The island is exceedingly well watered. At, or near Mount Pitt, rises a strong and copious stream, which flowing through a very fine valley, divides itself into several branches, each of which retains sufficient force to be used in turning mills: and in various parts of the island springs have been discovered.

‘ The climate is pure, salubrious, and delightful, preserved from oppressive heats by constant breezes from the sea, and of so mild a temperature throughout the winter, that vegetation continues there without interruption, one crop succeeding another. Refreshing showers from time to time maintain perpetual verdure; not indeed of grass, for none has yet been seen upon the island, but of the trees, shrubs, and other vegetables which in all parts grow abundantly. On the leaves of these, and of some kinds in particular, the sheep, hogs, and goats, not only live, but thrive and fatten very much. To the salubrity of the air every individual in this little colony can bear ample testimony, from the uninterrupted state of good health which has been in general enjoyed.

‘ When our settlers landed, there was not a single acre clear of wood in the island, and the trees were so bound together by that kind of creeping shrub called supple jack, interwoven in all directions, as to render it very difficult to penetrate far among them. The commandant, small as his numbers were at first, by indefatigable activity soon caused a space to be cleared sufficient for the requisite accommodations, and for the production of esculent vegetables of all kinds in the greatest abundance. When the last accounts arrived, three acres of barley were in

* The commodore has been laudably zealous to make the name of Pitt reach the antipodes; but he was not very happy, when he called a beautiful piece of water in Broken Bay—Pitt Water.

a very thriving state, and ground was prepared to receive rice and Indian corn. In the wheat there had been a disappointment, the grain that was sown having been so much injured by the weevil, as to be unfit for vegetation. But the people were all at that time in commodious houses; and, according to the declarations of Mr. King himself, in his letters to governor Phillip, there was not a doubt that this colony would be in a situation to support itself entirely without assistance, in less than four years; and with very little in the intermediate time. Even two years would be more than sufficient for this purpose, could a proper supply of black cattle be sent.

Fish are caught in great plenty, and in the proper season very fine turtle. The woods are inhabited by innumerable tribes of birds, many of them very gay in plumage. The most useful are pigeons, which are very numerous, and a bird not unlike the Guinea fowl, except in colour, (being chiefly white,) both of which were at first so tame as to suffer themselves to be taken by hand. Of plants that afford vegetables for the table, the chief are cabbage palm, the wild plantain, the fern tree, a kind of wild spinage, and a tree which produces a diminutive fruit, bearing some resemblance to a currant. This, it is hoped, by transplanting and care, will be much improved in size and flavour.

But the productions which give the greatest importance to Norfolk Island are the pines and the flax plant, the former rising to a size and perfection unknown in other places, and promising the most valuable supply of masts and spars for our navy in the East Indies; the latter not less estimable for the purposes of making sail cloth, cordage, and even the finest manufactures; growing in great plenty, and with such luxuriance as to attain the height of eight feet. The pines measure frequently one hundred and sixty, or even one hundred and eighty feet in height, and are sometimes nine or ten feet in diameter at the bottom of the trunk. They rise to about eighty feet without a branch; the wood is said to be of the best quality, almost as light as that of the best Norway masts; and the turpentine obtained from it is remarkable for purity and whiteness. The fern tree is found also of a great height for its species, measuring from seventy to eighty feet, and affords excellent food for the sheep and other small cattle. A plant producing pepper, and supposed to be the true oriental pepper, has been discovered lately in the island, growing in great plenty; and specimens have been sent to England, in order to ascertain this important point.

They hoped to be able to discover a better landing-place, or to make that which they found more commodious; but we perceive in general, too great a tendency to exaggerate the advantages and diminish the inconveniencies of this island. It has been positively asserted that not a single plant of New Zealand flax is found there.

In two excursions which the commodore made from Port Jackson, the first was from one of the side coves, and the second from the head of the harbour. In the first he soon was entangled in swamps, from which the small streams mentioned in the description of the harbour arise, which may perhaps be successfully drained; though this probably is the first instance where a spot was chosen for a settlement, that required so much additional labour, when the difficulties were sufficiently great before. About fifteen miles from the sea they saw chains of hills, which they distinguished by different names: they are probably about fifty miles from the sea. In the waters black swans appear to be not uncommon. In the second excursion the ground was level, rising gently in small picturesque hills: the soil is said to be excellent, except in some small spots, where it appears to be stony. They saw the high hills discovered in the former excursion, but were still thirty miles from them. The travelling was so difficult, the ground so much encumbered with wood, and even underwood, that they could proceed only thirty miles in five days. The natives were few, naked, seeming frequently to suffer from famine, as they depend almost wholly on fishing, and their supply of fish is very precarious, sheltered chiefly in caves, or in rude huts composed of a piece of bark bent into the form of a ridge of a house: yet on the rocks and trees our travellers saw marks of ingenuity, representations of men, animals, fish, lizards, shields, and weapons, in a rude though distinct sculpture. They perceived the dung of an animal which they supposed must be as large as that of a horse, but they saw only the usual animals. The kangaroo is delineated: the description, except the proportions, is little varied; and the lower parts are represented much larger in proportion to the upper, than in any other print. These animals seem to be gregarious, and to grow to a large size. There appeared only traces of some inhabitants, who had been on the spot, and apparently concealed themselves on the traveller's approach. In our general connections with the natives, they seemed neither to be timid or mistrustful: it is probable they resented the incroachments on their fishing places, for fish is the food of their choice, since meat and bread, if accepted, was soon thrown away. The fish is broiled for a few minutes: but it is scorched on the outside, and eaten almost raw. The returns of the marines and convicts under the care of the surgeon, is annexed to the twelfth chapter, dated June 30th, 1788. There were then twenty-eight marines sick and eight convalescent: the proportion of the sick in camp above those in the hospital was very great. Four marines, one of their wives, and three of the children, had died since the first

embarkation. The proportion of the convicts sick in camp was not large : in the whole there were forty-six sick and twenty convalescents. The total of the convicts who had died was eighty-one, and of these fifty-two were aged and infirm.

Descriptions of the progress of the new settlement are next given ; and the governor appears to have paid every attention to its future salubrity and importance. The observatory, in this account, is said to be in $32^{\circ} 52' 30''$ south latitude, and $159^{\circ} 19' 30''$ east of Greenwich ; a considerable difference from that fixed by captain Tench. The air appears to be temperate on the whole, though frequently disturbed by thunder, which will probably be less frequent when ventilation is more free. The scurvy seems to have been the worst disease, but the fruit-trees are flourishing, and may in time be sufficiently fruitful to check it. The water is pure at a moderate depth.—We are surprised that no steps have been taken to bring the bread-fruit tree from Otaheite to this spot.

The natives occasionally eat roots, and one of these is fern-root ; the other unknown. They eat also a kind of wild fig, and sometimes the seeds of a tree resembling a pine-apple, which are either kept a long time, or undergo a particular preparation, since, when recent, they appear poisonous. Their implements are rude ; though their nets, which appear to be composed of the fibres of the flax plant, are ingeniously twisted and woven, without knots. Some ladies who have inspected these nets, declare they are ' formed on the same principle as the ground of point-lace, except that there is only one turn of the thread instead of two in every loop.' But they avoid all intercourse with us, and, probably, will shiver in the storms rather than accept of any cloathing from us.—Directions for sailing into Port Jackson, by captain Hunter of the *Sirius*, are subjoined.

The specimens of natural history and botany sent home, show how much had been done by the former navigators in the short space of their stay, and how little the new settlers, who appear to be deficient in these sciences, are likely to add to their discoveries. The quadrupeds are either squirrels or of the opossum kind, distinguished by their pouches, and likely to produce some revolution in the construction of this genus : the birds have been chiefly described in Mr. Latham's Synopsis, and in the Supplement. Those which do not occur in that work, are the female superb warbler, the bronze-winged pigeon, the white fronted heron, the wattled bee-eater, and the psittaceous hornbill. The account of the last affords some remarks of importance.

' The bird is about the size of a crow : the total length two feet three inches ; the bill is large, stout at the base, much curved at the point, and channelled on the sides ; the colour pale brown, inclining to yellow near the end : the nostrils are quite

quite at the base, and are surrounded with a red skin, as is the eye also, on the upper part: the head, neck, and under parts of the body are pale blue-grey; the upper parts of the body, wings, and tail, ash colour; and most of the feathers are tipped with dusky black, forming bars of that colour across the wings: the wings, when closed, reach to near three-quarters of the length of the tail: the tail itself is long, and cuneiform, the two middle feathers measuring eleven inches, and the outer one on each side little more than seven; a bar of black crosses the whole near the end, and the tips of all the feathers are white: the legs are short and scaly, and the toes placed two forwards, and two backwards, as in those of the toucan or parrot genus: the colour of legs and claws black*.

'This bird was killed at Port Jackson, and we believe it to be hitherto non-descript.'

Some papers relative to the settlement follow; and in these we find two officers and three soldiers consent to remain another tour of three years: one wishes to settle there. In the return of sick Sept. 27th 1788, ten convicts have died since the last report; thirty belonging to the battalion are sick, and ninety-three convicts under medical treatment.

The seventeenth chapter contains nautical directions, &c. by lieut. Ball, concerning Rio Janeiro, Norfolk Island, Ball Pyramid, and Lord Howe Island. He observes that the draught of the harbour of Rio Janeiro, in the East India Company's chart, appears to be true, the soundings right, and the bearings accurate. The approach to Norfolk Island appears to be safe. Ball's Pyramid appears to be a detached insulated rock, if the plate may be trusted, of a basaltic nature. Lord Howe's Island is in $31^{\circ} 36''$ south latitude, by moon and star, $159^{\circ} 4'$ east longitude—variation 10° east.

An account of lieut. Shortland, and his discoveries on his return, are subjoined. In about lat. $10^{\circ} 44'$ and E. longitude $161\frac{1}{2}$ he fell in with land which trended north-westerly. He coasted this land, distinguishing the principal points, and sometimes the less minute indentations, so as to ascertain it to be a vast island or a cluster of very numerous small ones, till he came to lat. $7^{\circ} 25'$ and long. $156\frac{1}{2}$. He met with a canoe of Indians, who offered

* Mr. Latham, who has been kind enough to give his sentiments on this occasion, is of opinion that this bird does not strictly belong to any of the present established genera. The make indeed is altogether that of an hornbill, and the edges of the mandible are smooth, but the toes being placed two forwards and two backwards, seem to rank it with the parrots or toucans; and it has been unlucky that in the specimen from which the description was taken, the tongue was wanting, which might in a great measure have determined the point: but the inducement for placing it with the hornbills has had the greater weight, as not a single species of the toucan tribe has yet been met with in that part of the world.

him that assistance which some social civilization could only have procured. At the spot just mentioned, the land trended northerly, and he passed in that direction through straits where he once found only eight fathom of water: these straits are five leagues in length, and seven or eight miles broad. The western coast of these straits seems to have been some islands adjoining to New Ireland; and parts of this discovered land will be found in Mr. Robert's map under the names of Port Surville and Bay Choiseul. Queen Charlotte's islands are very near, and to the west of this land, which is termed New Georgia; and it affords an additional proof that this whole sea is studded with islands inhabited by a race which differs little in appearance, in customs, or in manners. The scurvy then broke out with violence: the voyagers reached the Pelew Islands in great distress; but whether they met with the island against which a part of captain Wilson's crew was sent as auxiliaries, or the Spaniards had since given an unfavourable impression of the English, is not easily ascertained; they met with, however, but little aid. The disease continued, and we find all horrors which we meet with in former narratives renewed.

The *Friendship*, a store-ship in company, was sunk, because the united crews were scarcely sufficient to work a single ship, and in this condition the voyagers reached Batavia: four of the original seamen could only return to England.

Lieut. Watts' narrative of the return of the *Lady Penryn* transport, follows. He goes first to Lord Howe's Island, which he describes particularly. He says it is in lat. $31^{\circ} 30' 49''$ S. and in longitude $159^{\circ} 10'$ east of Greenwich. The mean state of the thermometer during their stay was 66° . They pursued a north-easterly direction, finding some islands in lat. $30^{\circ} 11'$ S. and long. $180^{\circ} 58' 37''$ E. At last the old enemy of navigators appeared with great violence, and they were obliged to proceed to Otaheite, where they were received by these kind and affectionate islanders with their usual eagerness and regard. They were there supplied with refreshments, but found Omai and the New Zealand boys were dead. By the jealousy of Maheine, chief of Emeo, all the cattle except some goats and one horse were destroyed; and the men of Uliatea had carried away the precious property of Omai. The manner of his death they could not discover. The stock they procured in this place, together with the additions laid in at Saypan and Tinian, brought them in perfect health to China.

The voyage of the *Scarborough* is next related; and as captain Gilbert accompanied captain Marshall, we purpose to examine the two accounts, which contain nearly the same facts, together; and if they are read together by others, some benefit will

will be derived from the chart prefixed to captain Marshall's narrative, as well as from the minute distinctness and the accurate views of captain Gilbert. If the different tracks of all the transports be compared, it will appear that Mr. Shortland, after clearing Jackson's Bay, proceeded northerly, between New Guinea and Queen Charlotte's islands: captain Marshall with his companion went farther eastward, between the New Hebrides and the Friendly Islands: lieut. Watts went still farther to the eastward, in his voyage to Otaheite. The discoveries of the first were made a little to the south; and of the second somewhat to the north of the line. Each, soon after he crossed the equinoctial, steered westerly to the Ladrone Islands. Captain Gilbert, therefore, asserts without reason, that his was the most easterly track, though it might have been true if he had added 'in unknown seas.' Captains Gilbert and Marshall did not land on Norfolk Island, but from thence pursued a track nearly northerly, and the first object of great importance which they met with, was an island about 30' south of the equinoctial; and this was succeeded by others forming a range to about 11° N. latitude. Their most easterly course was nearly in long. 175°, and the centre of the range was about 170°. The two captains enumerate and name the islands differently; and we suppose that they often saw different ones; we could wish that the two accounts were reconciled by some persons skilled in the subject, who have more leisure-time than we can boast. They saw several canoes, which resembled those of Otaheite, and their crews were evidently a part of the same race, which is so profusely scattered in these seas. It is highly probable that convenient harbours may be found in the islands described to procure fresh provisions, since this course seems likely to become a common one. The scurvy in the voyage before us made violent attacks, though it is on the other hand probable, that the scorbutic tendency will be lessened in the inhabitants of Jackson's Bay, in consequence of their more alimentary diet; and that from this port, in future ages, ships may be fitted out with better supplies. Tinian they expected to find fertile in resources; but the flattering accounts of Anson have already appeared to be a transitory scene. Byron and Wallis found it an unwholesome and inconvenient spot to resit in; and captain Gilbert's accounts agree nearly with those of Wallis. The Charlotte was driven to sea and obliged to cut her cables, for her crew was too weak to weigh the anchor with sufficient expedition: the anchor was afterwards found by lieut. Watts. The ships, however, arrived at China in a tolerable state of health with little loss: their short stay at Tinian had greatly refreshed them.

A Supplement to the natural history is added: among the birds we may remark the red-shouldered parrakeet, the New Holland cassowary, and the white gallinule, as non-descripts, and probably new species. Among the animals, the kangaroo rat, the black flying opossum, analogous to the flying squirrel, the dog, and the laced lizard, is at least uncommon if not new. Some particulars relating to the dog we shall extract. It has nearly the shape of a fox-dog, is a little less than two feet high, and two feet and a half long, of a pale brown, growing lighter towards the belly; the feet white.

‘It has much of the manners of the dog, but is of a very savage nature, and not likely to change in this particular. It laps like other dogs, but neither barks nor growls if vexed and teized; instead of which, it erects the hairs of the whole body like bristles, and seems furious: it is very eager after its prey, and is fond of rabbits or chickens, raw, but will not touch dressed meat. From its fierceness and agility it has greatly the advantage of other animals much superior in size; for a very fine French fox-dog being put to it, in a moment it seized him by the loins, and would have soon put an end to his existence, had not help been at hand. With the utmost ease it is able to leap over the back of an ass, and was very near worrying one to death, having fastened on it, so that the creature was not able to disengage himself without assistance; it has been also known to run down both deer and sheep.—There are two now alive in England.’

Among the fish we perceive two species of sharks.—The thermometer is usually from 80° to 50° ; it has been at 98° and 82° as well as down to 33° . No barometer seems to have been carried.—In the Appendix the routes of different ships, and the names of the convicts, are subjoined.

We have carefully avoided saying any thing relating to the ornaments of this work: it is beautifully printed, and the charts are truly valuable. We could have wished, however, for a general map on which the different tracks were laid down, from the Cape of Good Hope to Otaheite, and from the southernmost point of New South Wales to the Ladrone Islands. The other plates are of very different merits. Those of the objects of natural history, and particularly the birds, are well executed. The heads, except that of lieut. King, which would disgrace the meanest magazine, deserve praise. Every thing which relates to the views is so badly represented, that we cannot find words to reprehend it. The drawer or the engraver would represent Grecian figures if he had known what they were; at present he has delineated a race which never inhabited any island of the Pacific or Indian ocean; and the objects are so little discriminated,

nated, that they might be found in any warm country on the globe. The prototype of the New Hollanders hut was undoubtedly a booth in an English fair. We are more surprised at this, as the editor seems to have spared no trouble or expence in adorning and rendering the work complete. On the whole, it contains many circumstances of curiosity; some, perhaps, of utility; and may undoubtedly afford the rudiments of many important discoveries: what may we not expect from the interior parts of this vast island?

FOREIGN ARTICLE.

Histoire & Memoires de la Societ  Royale de Medecine, Ann es 1784 & 1785, avec les Memoires de Medecine & de Physique Medicale, pour les m mes Ann es. 4to. Paris.

THIS volume does not contain so great a variety as the last; but, while we regret this deficiency of entertainment, we trust that no deficiency of instruction will be found; and our task will be more conveniently finished in a less compass.

The programma, or the history of the society's questions, and the names of the candidates on whom the prizes were bestowed, we have long since apologized for omitting, as it would furnish very little instruction. The eloges too we have usually omitted; and their number, as well as their extent, in this volume, sufficiently confirms the propriety of our conduct. The first is on M. Watelet, not a physician, but a person who greatly assisted the 'organization' of this society. Some facts relating to the lives of M. M. Bonami, Hecquet, and Marignes, follow. An excellent elege on M. Lobstein, professor of anatomy and surgery at Strasburg; another on M. Serras, first physician to the king of Naples; on M. Scheele, with a very judicious abstract of his works, in the form of notes; an elege on M. Moret, secretary of the Dijon academy; with some account of the lives of M. M. Blein, de Joubert, Mollin, and Compte d'Angerville, follow; and this part of the work is concluded by a life of M. de la Mure, physician at Montpellier. A list of the works of the members of the society, or which were sent to them since 1783, is subjoined; and a summary account of the treatment of the venereal disease in the country, by M. M. Lassonne and Dehorhe, we are informed, has been circulated pretty generally by the society.

The meteorological observations are, as usual, given at length; but we must confine ourselves to the general results. The years 1784 and 1785 were each remarkable for large quantities of snow, and excessive cold at some periods, while at others the cold was very tolerable; for great dryness in the spring, which injured the crops of hay; for excesses of heat
and

and cold, dryness and moisture through the summer; for early unseasonable colds in autumn; and, in general, for a very variable temperature during the whole year. These variations were preceded, in the year 1783, by the earthquakes in Calabria, the dry fog, and other meteorological singularities. In 1784, the greatest heat occurred the fourth day after the new moon; and the least, the fourth day after the full moon, results opposite to those of the year before. The greatest heights of the barometer answered to the northern lunisice; the least to the southern lunisice; a result equally opposite to that of 1783. In 1785, the greatest heat coincided with the first quarter of the moon, and the least with the last quarter: the greatest height of the barometer answers to the full moon, and the least to the apogee. It appears, therefore, that, in these climates, the weight and heat of the air are influenced by other circumstances besides the moon, though, in the torrid zone, the lunar periods more invariably affect the weather. All that we can suspect on this subject is, that the lunar period of nineteen years may probably bring on similar weather, in the future routine.

M. Andry's researches on the hardening of the cellular membrane of children newly born, are of great practical importance. We formerly led our readers' attention to it, in our review of the first edition of Mr. Underwood's Treatise on the Diseases of Children (Crit. Rev. vol. LVIII. p. 425.) We are sorry to observe, that this author, in his second edition, has only confounded the subject, by uniting with it a disease of a very different nature: he cannot say *now*, that it has 'not been noticed in a separate form.' The disease we have described in the extract just referred to; and it appears owing to a laxity of the vessels, which suffers the gluten to escape with the serosity: the disease soon degenerates to a putrid one, another mark of weakness; and is almost wholly confined to hospitals. The blood is found black; the bile very brown, and the conglobate glands full of a gelatinous fluid. The remedy is bark, aromatic baths of a decoction of sage, &c.: above all, blisters to the legs.

The next article contains answers to different questions proposed by the marine minister to the society, relating to the diet of seamen in the ships of war. The authors M. M. Poissonier, Geoffroy, Macquer, Desperneres, Pouletier de la Salle, Lavoisier, De Horne, Viq. d'Azyr, de la Porte, de Fourcroy, and Thouret, examine the management of different naval powers on this subject. They think the Dutch less subject to scurvy than the English; and that the disease with them appears less putrid. The French are supposed to be still more free from scurvy, because they eat less meat. Our authors advise a more equal proportion of salted provisions and farinaceous seeds; at the same time they claim the merit of having first advised the plan, which captain Cooke so successfully carried

ried into execution; hinting that the health of his crew was not very extraordinary, considering his having been so frequently in port. Our authors then offer some remarks on the different kinds of food, which it is impossible to abridge. They prefer, in general, beef and pork salted; condemning salt fish: of the legumens, they prefer pease, French beans, and lentils: they recommend meal, with a small proportion of bran, and with much acid, leaven. The next object is the additions which may be made to the usual rations of diet; and, under this head, they speak highly of rice, potatoes, malt, and groats. Each substance is, however, examined with candour, and its merit appreciated on the authority of the best informed and most experienced navigators. The last question relates to naval hospitals, and the regulation of the diet of the sick and convalescents. This whole memoir we could wish to see translated, for it contains many facts which deserve to be generally known.

The observations on the odorous and volatile parts of medicines, whether vegetable or animal, are extracted from an unfinished memoir of M. Lorry, by M. Halle. The first class of odours is the camphorated; and it is extended over a large proportion of the vegetable kingdom: the labiatae, compositae, the laurels, myrtles, turpentine, &c. are decidedly of this class. It is very volatile, but it is unchangeable, for in all the variations of form it remains the same; and, after all the efforts of art by solution, precipitation, evaporation, &c. it may be still recovered: the driest inodorous mass of this kind, moistened by spirit of wine, resumes the camphorated odour. Ignition makes it more pungent, as is evident from inflaming the atmosphere of the fraxinella; and it is remarkable that a substance, chiefly soluble in spirit of wine, is, by ignition, so minutely divided as to unite with water. The second class is the narcotic odours. It is evident in the poppy and solanums; disguised a little, but soon distinguishable when the combination of the parts is weakened, in the burrages; and combined with the odour of garlic in the *assa foetida*. It is permanent, and fixes as well as disguises all the more volatile odours, except the camphorated, which nothing can repress while fluidity remains. Of this kind is the odour of roses, lilies, particularly the jasmine, &c. for, though they may at first seem to belong to the camphorated plants, yet when collected in quantities, their peculiar nature is soon conspicuous, and the same remedy, an acid, is adapted to all, for the symptoms are the same, viz. syncope, or its approaches. In the animal kingdom this principle abounds, and particularly in musk and castor. It is less volatile than the camphorated odour; but, if we probably except the turpentine, more adherent: nothing but time can destroy it, though many processes can modify it. By repeated drying and solutions, opium gives a very evident smell of annise-seed: fermented with beer, it affords an anodyne spirit, with the
smell

smell of radishes. Distilled with vitriolic acid, it assumes the smell of a bug; with spirit of salt, a very singular ætherial odour. These alterations of odour, though so distant, occur also in the coriander: and some drops of the oil of anise-seed, left on linen, will give it the smell of a bug.

The third class is the ætherial odours, so called because, in their volatility and piquancy, they resemble æther. The ætherial odour is agreeably animating, but volatile and transitory: it can only be retained in the unperpirable barks of certain fruits, and never is found in the flowers. Some kinds of pears, melons, pine-apples, &c. even in our own country, apples, and fruits, which begin to soften and to mould, throw out a similar atmosphere. It easily unites with the other odours: it is joined with the musky smell in melons and cucumbers; and unripe melons contain it, united with the virose odour. The fourth is the volatile acid odour, evident in many fruits, but combined with the aromatic oil of their rinds. Mineral acids scarcely affect them, but alkalis, sulphur, and putrefaction soon destroy or dissipate them.

The volatile alkaline odour is equally distinguishable, but more extensive. It contains all those odorous particles, which are remarkable for a peculiar pungent acrimony, affecting the eyes and bringing tears. All the antiscorbutic plants, onions and garlick, are of this kind. Though this pungent principle has been attributed to an acid, yet every circumstance leads us to suppose that this pretended acid is peculiarly modified, for vinegar will repress the smell of mustard, and even the inodorous oil of vitriol at once check the activity of the cochlearia, which it regains on saturating the acid with an alkali. It seems fixed by an addition of mucilage, so, as in some instances, particularly in garlick, to be very durable. With other odours, it seems to augment their volatility, and to lose its own; especially in its union with the narcotics, when it produces the most foetid smells; in this it resembles the volatile alkali, which, with opium, other virose plants, and animal oils, are insupportable. These are nearly the principal topics of M. Lorry's memoir, which we have enlarged on with a melancholy pleasure, as death interrupted him in the pursuit. It forms the outline of a masterly and comprehensive system.

The first memoir is an account of the constitution of the years 1784 and 1785, with a detail of the diseases which reigned in Paris during this period, by M. Geoffroy; but this account it is impossible to abridge. We perceive one instance of a putrid peripneumony, which was not, however, highly acute; yet, in this and a few other instances, we find no reason to praise the activity and discernment of the practice.

The two next memoirs, by M. Peter Camper, and M. Barailon, of Moulins, were rewarded by the divided prize. The question respected the nature, causes, and remedies of the various kinds of dropsies. We shall give some account of each essay,

say, without presuming to judge a cause already decided. M. Camper's memoir is full of medical erudition, and contains a more complete account of the different facts than any work which we have hitherto had occasion to examine. We can only follow him at a distance, and extract a few passages. The first chapter is on the dropsy of the head and of the spinal marrow. "I remember," says our author, "twenty-two years since, opening the head of a man, who died suddenly at an inn, where a large quantity of very limpid water (for I had taken out the whole brain and cerebellum at once) flowed from the infundibulum. To this sudden deposition of serum we had no doubt but that the death was owing, for the body was in other respects sound. The man was perfectly in his senses also when he entered the inn, and fell down as if struck by lightning." The hydrocephalus internus, our author thinks, is certainly fatal; but mentions a fact, where a child, born with a spina bifida, lived twenty-eight years: he was, however, weak, and stooped much. The water was once evacuated by a trocar, for the tumor was almost transparent; but it filled again, and the only effect of the evacuation was a temporary debility. About his twentieth year, when affected with another disease, he lay on the tumour: an inflammation and gangrene came on, and he seemed almost dying when the fluid was absorbed, the membrane shrivelled like a scirrhus mamma, and the patient lived in a weak state eight years longer. Does not this case seem to show, that if a child with a spina bifida survives infancy, a moderate continued pressure on the tumour would be useful?

The dropsy of the eye follows, but it affords little that is interesting. M. Camper's account of the dropsy of the breast and pericardium is not equally valuable: in the first he seems to recommend the operation; but, though it may be occasionally admitted in emphysema and empyema, where the part affected is more evident, we should be much afraid of it in the hydrops pectoris from an internal cause. Even in the dropsy of the pericardium, he seems to think that a puncture may be made near the apex of the heart with safety, and gives particular directions for the operation. This, however, we consider as still more daring and imprudent. The symptoms of the hydrops pectoris are well described, and the pathognomonics properly pointed out.

In the dissertation on the dropsy of the abdomen, M. Camper engages in some discussions respecting the lymphatics, from which he seems to be principally a disciple of Haller. He then proceeds to the hydatids, and, in compliance with the modern system, considers them as species of tænia. He afterwards goes on to distinguish the species, the causes, and the cure of this kind of dropsy, which, he observes, sometimes occurs in the foetus, and adduces a singular and dreadful instance of it. With respect to diuretics, he observes, that there are no specific medicines of this class, and, with every experienced physician,

seems to distrust their power: even laxatives, he remarks, are by no means constantly successful. Narcotics, in desperate doses, vomits, and salivation, have succeeded but their success is by no means constant: at last, in our author's opinion, we should have recourse to paracentesis, which, he thinks, is usually delayed too long. The symptoms favourable to the operation, and every part of the conduct during it, are next explained very clearly and judiciously; we think only that he does not give a sufficient trial to medicine, before he takes up the cannula; but this will always be the subject of dispute between physicians and surgeons. The consideration of the tympanites, which M. Camper supposes, except from accidents, is always within the alimentary canal, and of partial cysted dropsies; in which alone the trocar is said to be serviceable, follow. The dropy of the uterus probably has not yet been observed, though several singular instances of an apparent dropy of this viscus are recorded. The instances are chiefly of the ovaria, from whence the water is evacuated by the uterus, or a preternatural quantity of the liquor amnii. Some other anomalous dropsies in cysts, the anasarca, and the supposed dropy between the peritonæum and muscles, are next examined; but they afford nothing very interesting.

The fifth chapter relates to the hydrocele in both sexes; for M. Camper considers the collection of water, within the duplicature of the peritoneum, which occasionally protrudes beyond the ring of the muscles in newly born females, as a disease of this kind. He prefers the puncture, and repeats it occasionally, without having recourse to either of the radical methods: yet he owns he has used the seton with great success, and he opposes it chiefly because the pain from the most frequently repeated puncture is less than by the seton. He finds the origin of this method by the seton, in Peter Frank's Treatise on Hernias, 1367. The two last chapters are on water in the bursa under the skin and muscles, as well as a fluid collected in the sheaths of the tendons; and on dropsies and meliceræ of the joints. They contain some curious cases, but are incapable of abridgment. Our author greatly doubts of the permanent effects of discutients, and even of mercurial ointment. A perforation, he tells us, may be made in the acetabulum, inter sartorii musculi & tensoris vaginæ femoris partem superiorem, paulo supra oram superiorem trochanteris majoris ossis femoris adfecti. The needle must be pushed horizontally, directing the point towards the center of the pelvis.

If M. Camper's memoir shows the author to be an able anatomist, an acute pathologist, and a skilful surgeon, M. Barailon's essay is more minute, and more practical, so far as respects internal remedies. His erudition is not less, but it is less recondite. He is more conversant with works in every one's hands, and does not so frequently adduce facts which seldom occur. He speaks of the nature, symptoms, and causes of

dropsy, both remote and proximate, with much propriety, though, among the latter he does not dwell sufficiently on the absorption of water from the air, which must necessarily take place in those instances, where the accumulation of water greatly exceeds the proportional deficiency of the urine. The following is a singular instance of dropsies of the stomach. 'A taylor was subject to violent colics, and was attacked with a fit in September 1766, more acute than any former paroxysm, which, however, passed off in a few days, though without any stool. His belly was very large, without any fluctuation; and the patient complained only of an insupportable uneasiness. In this state I was called; and, after hearing an exact account of the preceding circumstances, as well as examining the present appearances, especially the retention of the fecal matter, I was convinced that there was an obstruction of the intestines. With this idea I gave a dry vomit to force a passage*; but no stool was procured, though twenty pints of a fluid were discharged by vomiting: the swelling disappeared; the patient slept, and thought himself cured. But the disease returned on taking food, and he soon died. It appeared to be an intus susception, and the stomach was greatly distended with a fætid fluid.

In the account of the mechanism of dropsy (the proximate cause), our author mentions Van Swieten's opinion of the disease often following fevers, because the drink did not mix with the blood. For this reason, our author tells us, that feverish patients should be dissuaded from drinking; a practice certainly improper, as its bad effects are by no means to be dreaded. The dropsy arises from the weakness; and, if there is any obstruction to the secretion, nothing is so useful in bringing it back, or washing away any obstructing cause, as frequent draughts of diluting and diuretic liquors. The distinctions and complications of dropsies; the constitutions and modes of living which induce them, as well as the places where the disease first appears, are the subsequent objects of our author's attention. We cannot think the frequent drinking of warm liquids so injurious as M. Barailon supposes; nor have we observed the peculiar influence of old wounds and ulcers, in inducing the disease.

We next meet with an account of the indications and contraindications, where the author is still afraid of water: he continues to labour under the hydrophobia, which has no existence but in his imagination. So far does his dread carry him, that, though a disease of the liver is said to be one of the causes of dropsy, he dissuades the physician from using the vegetable aperients, because they are in a watery form. It is fifteen years since we indulged dropical people in drinking freely, directing only their

* Perhaps it may be proper to remark, that this remedy, though it has the sanction of great names, and is sometimes successful, yet is more often injurious; and if it fails, generally leaves the case desperate.

attention to aperient and diuretic drinks, without seeing a single instance, where it was eminently injurious, while numerous ones occurred of its being the chief means of cure. To laxatives our author is equally averse; but, if he means to condemn every kind, he is certainly wrong; if the drastics only, he will be sometimes right. We have often had occasion to say, that this is the most beneficial discharge, and generally indispensable, in some degree, even in the most exhausted constitutions. He retails the usual objections to blisters, that in weak constitutions, in those who have been wasted in hospitals and prisons, they produce gangrene. They certainly have sometimes this effect; but the gangrene is superficial, and easily removed. Our author objects also to narcotics, without adverting to the extreme inquietude and pain which sometimes occurs; without considering, that, in the dropsies of sailors, opium, directed to the skin, is the best remedy. In most other respects, the remarks on the indications, and the circumstances which influence them, are very correct: they are only too far extended. The author does not understand the art of compressing his matter.

M. Barailon's first indication in the cure, should have been the last. He directs warm aromatics, and tonics, by which he will often constringe weak fibres, while the distending cause subsists: they should never be employed till some evacuation has been procured. He then endeavours to restore the digestion, still forbidding drink, by vomits, gentle laxatives and tonics, and warm stimulants, as horse-radish, arum, iron, ginger, mustard, and some 'drastics employed as alteratives.' His chief evacuants are diuretics; and of these he uses fixed alkali, tartar, ramarisk, wormwood, nitre, squills, colchicum, bulbous plants, &c. In extremities, he would employ the most violent and active drastics; and he thinks very justly, that success depends chiefly on active plans steadily pursued. Paracentesis has failed in his hands; but, notwithstanding his fear of gangrene, he does not object to scarifications and blisters. His great dependence is on the use of the cordials and corroborants with diuretics. When the dropsey is combined with ague, he properly directs his first efforts to the intermittent; but we know not whether by accident, or idiosyncrasy, we could never, in the few instances we have met with, cure the ague. By changing our plan and evacuating the waters, the intermittent has spontaneously ceased: but we constantly employed the milder laxatives for the purpose of evacuation. His directions for particular dropsies are very correct; but we think his plan for the hydrocephalus internus not sufficiently powerful. In hydrothorax, he highly commends emetics, and an issue between the ribs. Puncturing the chest he considers as a doubtful and precarious operation. It is very certain, he thinks, 'that a blister behind each ear will evacuate fluids from the lungs.' But it is impossible to follow our author in his modifications of his plan,

plan, according to the seat of the disease, its complications and accidents. We have given enough to enable our readers to judge of his merits, which are, on the whole, very considerable. Indeed the minuter parts of the subject, which depend on the disease, rather than constitute a part of it, he has examined with a particular attention; and his advice is salutary and judicious. Where great activity is not essential, our author is an useful guide.

The last memoir in this volume is by M. Hallé, on the swelling and the secondary fever of the small-pox. He endeavours to show that each is distinguishable from the consequences of the eruption, in its nature, progress, metastasis, and accidental circumstances. He considers that there are two depurations, the one an eruptive fever attended with pustules; the second a fever terminated by swelling, attended with perspiration, and often with salivation: the one ends by a deposition on the skin, the other on the cellular substance: in the first, the blood-vessels; and, in the last, the lymphatics, he says, are chiefly concerned. We think that he does not prove very clearly those positions; but that the secondary fever depends on something, besides the absorption of the pus, may be suspected from its being generally absent even in the most violent state of the inoculated small pox. It is not, however, universally absent, as has been often asserted.

FOREIGN LITERARY INTELLIGENCE.

IN our late review of chemical improvements, we could reach no farther than the class of earths. We shall now proceed to the neutrals, the alkalis and acids. M. Gmelin, in a late number of Crell's Chemical Annals, describes a new mural salt found by professor Giesecke on the Gymnasium, at Hamburg. The salts which effloresce from old walls, are nitre more or less pure, quadrangular nitre, mineral alkali in abundance, more or less pure, and mixed with calcareous earth; M. Goetling has extracted a true Epsom salt from the clayey ardoise with which the old castle of Schwartzburg was built. The salt found by M. Gmelin is, notwithstanding, a true Glauber's salt, contaminated only with a little of the calcareous earth, which in its passage it has collected from the mortar.

A native mineral alkali has never hitherto been found in Europe, except in some mineral waters. It has, however, lately been discovered in Switzerland, and carefully examined by M. Morel. Between Guggishorn and Stockhorn, is a chain of mountains, evidently secondary, which, in the height of summer, are free from ice and snow. The numerous caverns in these rocks afford the salt, which is found at the bottom, in foliated crystals on a bed of sand: the walls of the cavern are dry. Our author examined this salt, and found it to contain

tain about half the quantity of Glauber's salt; the rest was pure mineral alkali. The stone is a grit, containing scarcely any salt: this discovery may lead, we think, to a stratum of this salt, and prove ultimately very beneficial.

M. Westrumb gives also an account of a method of separating the mineral alkali from sea-salt; but in a manner, which we think will not bring it within the reach of our manufacturers. He dissolves twenty pounds of sea-salt in thirty quarts of water, and adds to it twenty-five pounds of *pure* pot ashes. The liquor is evaporated till a saline pellicle has repeatedly formed, broken, and fallen to the bottom. The vessel is then taken from the fire; and, when the solution is cooled to about fifty-five or sixty degrees of Fahrenheit, many crystals of digestive salt will form. In that state, it must be strained through a flannel, and the lixivium left undisturbed for an hour, when a certain quantity of the same crystals will form, mixed with some crystals of the mineral alkali. When the liquor is quite cold, it must be decanted into a clean vessel and put in a very cold place, when a large quantity of the crystals of the mineral alkali will concrete almost pure. The first crystals, which are said to be vitriolated tatar and digestive salt, the former probably proceeding from the Epsom salt of the marine salt, must be washed and kept, together with what was left on the filter, for the next operation, though it may be employed for other purposes, if wanted. If the liquor which covers the crystals of the alkali be decanted, and again evaporated, it will be easily seen whether it contain alkali enough to admit of another operation, or if it should be kept for the next process. Afterwards the alkali obtained is purified, and, from this quantity, our author tells us, that he has procured twenty pounds of pure alkali in large transparent crystals, and one pound and a half of what was less pure: the operation is finished in about twelve or fourteen days. His translator, M. Courcet, thinks it may be procured more easily in the following way. Eight ounces of the Epsom salt of Loraine, which is a Glauber's salt, with three ounces and a half of the purified fixed alkali of tartar, are dissolved in water. If the lixivium is evaporated, filtered and crystallised, first vitriolated tartar; and afterwards beautiful crystals of mineral alkali, will be formed. The vitriolated tartar, which is of use in medicine, will, he thinks, lessen the expence of the preparation. M. Westrumb's plan will only succeed in the great way; but the duty on salt will prevent its being employed in England.

If we next consider the acids, our attention will be immediately drawn by M. Crell's information respecting the vegetable acids. We mentioned, in our last Number, that M. Westrumb had shewn, by new experiments, that all the vegetable acids give, at least, phosphoric and aerial acids. We wait with great impatience for the experiments at length. We may

may be allowed, in the mean time, to concentrate all the information, which we can procure on this subject, at the hazard of anticipating our accounts of other volumes. The same author, as we find from this discovery, has been much employed in experiments on vinegar and the acetous acid. Common vinegar (that of wine which is common in France, while ours is chiefly prepared from beer) contains some tartar, the acid of tartar, acetous acid, the mucilage of sugar, and calcareous earth. The empyreumatic acetous acid is composed of tartarous acid and oily particles (*de parties grasses*): vinegar, distilled thirteen or fourteen times, with pale dephlogisticated nitrous acid, contains still much oily matter; and in some circumstances it even burns with a very clear flame. By the action of the air alone, a very large quantity of nitrous gas and fixed air are separated from the residuum of this distillation, which still adheres to the receiver. The little oxalic acid, which is obtained from the common distilled vinegar, comes over in the first distillation, where the spirit of wine appears to be very copious; and, in the last, where it is empyreumatic, and contains much tartarous acid and some oily particles. The empyreumatic tartarous acid contains some of this acid also, not decomposed, and furnishes, by this means, some oxalic acid. If pure pot-ash is put into rectified empyreumatic tartarous acid, some (*trite de potasse*) tartarized alkali is formed.—In the last volume of the Memoirs of the French Academy, we perceive a memoir by M. Chaptal of the Academy of Montpellier, on the fixed air (carbonic acid) furnished by the fermentation of grapes, and the acetous acid, which results from its combination with water. If small vessels of distilled water are put within the atmosphere of fermenting grapes, the water is saturated with the air in about forty or forty-eight hours. If it is then put into bottles carelessly corked, after three or four months the taste is changed, and the smell resembles that of a very weak brandy. The taste and smell soon disappear, white flakes are precipitated, sometimes filamentous; at other times, a thick crust rises to the top. An acid taste then appears, which gradually grows stronger, and the liquor becomes at last, good vinegar. The operation requires six or seven months, and sometimes a year: it will occasionally take place only in the warmth of summer. The access of air, and probably vital air, is necessary, since in close vessels, the operation will not succeed. The addition of vinegar will occasionally hasten it; and it is necessary, that the fixed air should be in its full quantity, as well as that it should be procured from fermenting bodies. In reality we suspect, that it rises impure, and carries with it some of the spirituous particles, from which the vinegar is formed. Well-water, which contains some Epsom salt and selenite, is improper for the purpose, since the smell of sulphur disguises that of the vinegar, and sometimes real sulphur is formed;

formed; another proof of the presence of phlogistic matter with the air. The flocculent substance is said to be carbonic: it is reducible to a cinder, and may almost wholly be reduced to fixed air. M. Chaptal thinks, that it is carried up originally with the air, together with the base of the acetous acid, which afterwards requires vital air for its completion; though, when there is any compound which contains the vitriolic acid, the vital air is furnished by its decomposition, and the operation will then succeed in close vessels. The mushrooms which grow in vaults, our author finds to be of a similar nature: they are resolvable into coal and into fixed air, leaving only one eighty-ninth of a woody substance. By removing them gradually to the light, the fixed air is less and the residuum greater in proportion: the last has been increased to one twenty-fourth: the vital air of the aerial acid seems to form a new combination with an oily principle, and become a resin, which gives the yellow colour and augments the residuum.

M. Hermstadt's experiments on the salt of Benjamin, are not new; but they are so little known, that we shall mention them, though much remains to be done on this subject. It appears to be a very compound acid, united in part to the earthy principle, and fixed by some oily or phlogistic matter; when separate, it is probably not very powerful, on account of its small proportion of vital air. Our author endeavoured to separate the ingredients, by repeated affusions and distillations of nitrous acid. At last he succeeded, in some degree, and produced a very brown acid liquor, which he styles the acid of Benjamin; but this result must be received with some limitation: it is the acid of Benjamin with an excess of oxygen, and perhaps contaminated with a little undecomposed nitrous acid. With this liquor, however, he attempted to make æther, and, together with a large proportion of dulcified nitrous acid, he seems to have procured a peculiar fluid of the flavour of bitter almonds, nearly the same as he perceived in one of the experiments, during the decomposition. There is probably a proportion of tartarous or saccharine acid, in the acid of Benjamin, if it is not entirely a peculiar form of these acids, since it precipitates lime from water, and the calx from acetated lead.

Camphor is an oil, not without the suspicion of an acid principle; though, what we have collected on this subject, does not respect its chemical nature, but its volatility. M. Kunssemuller tells us, that camphor is not nearly so volatile as is commonly supposed. He exposed two ounces to the temperature of from 9° to 10° of Reaumur (about 52° to 56° of Fahrenheit) and as much to the temperature of from 4° to 8° below 0 (about -23 to -18). The first lost in fourteen weeks, nearly half its weight; and the other, in the same space, only a drachm and six grains less. The author should, however, have remarked, that the loss is, at first, much more rapid than

in the later periods; and his conclusion would have been more correct, if he had said, that the volatility appears to be greatly repressed by some additional ingredient. The loss of weight is said to be 'in the lower portion of the mass, through the interstices of the pores.'

The rest of our sketch will be chiefly confined to inflammables, with which we shall interweave some observations, relating to the great dispute on the composition of water: we may, therefore, be allowed to begin with Carradoris' theory of heat. This system is contained in his *Theoria del Calore* published in 1788 at Florence, in two volumes, though we have, of late only, received a clear connected account of it. Our author, after explaining the system of Dr. Black, so ably expanded and applied by M. M. Fontana, Kirwan, Magellan, and Crawford, observes, that the sensible heat, lost, appears to be united to the body in different ways. When, for instance, it is lost in the case of melting ice, the form is changed, and the addition seems to be required for that change of form: it is then said to be united by the affinity of composition. But, when lost by uniting hotter mercury with water, neither ingredient changes its form, and we may conclude, that it is united by the 'affinity of aggregation.' In this way, air is united to water, and appears when the pressure of the atmosphere is taken off. All the variations, remarkable in the temperature of bodies on their being mixed, depends on the evolution of a quantity of aggregated heat, or the aggregation of a quantity of sensible heat. Every body, he thinks, contains a different degree of attraction for heat; and in mixing bodies of different temperature, we may not only remark the diffusion of heat to restore the æquilibrium, but the separation of the aggregated heat, or the absorption of sensible heat, according to their different affinities. This view then gives occasion to distinguish latent heat into two species. What has been called the capacity for retaining heat is the degree of its affinity for aggregated heat; and this power is lessened by the addition of phlogiston, which seems to give bodies the power of repelling heat. The heat, deposited in respiration and combustion, our author thinks, is aggregated; but, according to his own system, the latter at least must be 'fixed' or combined heat.

If this author be favourable to Dr. Crawford, M. Leopold Vacca Belinghieri is little satisfied with his application of this theory, though, he thinks, his mode of demonstration accurate. In his memoir sur la Chaleur, he replies to an answer, which Dr. Crawford made to some former observations. He was accused of neglecting the aqueous vapour in his calculations; but he now endeavours to show, though, we think, without success, that this consideration rather strengthens than weakens his objection. The calculation would detain us too long. His objections to M. Lavoisier are not on a better foundation. If the molecules of bodies are kept at a distance, by a
repulsion

repulsion occasioned, or at least increased by heat, the diminution of bulk should be in the *direct* proportion of the degree of the diminution of heat; but attraction, he says, acts in the *inverse* ratio of the squares of the distance: the proportion, therefore, should be an increasing one. This would undoubtedly be true, if the attraction of cohesion followed the laws of attraction of gravitation. The laws, which influence the former, can only be ascertained, when we have made the minutest microscopic animal a philosopher. That author's system of combustion, M. Belinghieri thinks, is not on a better foundation. If the heat is derived from the vital air, its intensity should be in the inverse proportion of its changes of capacity. But, after burning sulphur and phosphorus, the acids which result should have a less capacity than the remains after burning charcoal, viz. the aerial acid: the contrary is, however, true. But our objector has not taken in every part of the experiment, and has unaccountably omitted the different forms of the results: besides, we never understood M. Lavoisier to mean, that the heat extricated in combustion arose exclusively from the decomposition of the vital air.

M. de Reboul in his account, or rather in his definition of combustion, and its defence, though, he seems to be a strenuous advocate for M. Lavoisier, is yet clear and consistent. He defines it the 'act in which vital air and a combustible (he should have said inflammable) body, in changing their state, produce fire;' or afterwards a little more accurately, 'the act in which fire is produced, by the reciprocal combination of vital air and a combustible body.' The fire, he thinks, may, as we have already hinted, come from each, though M. Lavoisier chiefly dwells on the absolute heat of the vital air. Though we allow his definition, he will find it difficult to reduce every instance of oxydation and oxygenation under it, unless he defines fire very loosely and vaguely.

M. Lavoisier, himself, is labouring eagerly to support his own system, of which the composition of water forms the chief support. His 'reflections on the decomposition of water by vegetable and animal substances,' are proofs of his usual acuteness and ingenuity: at the same time they afford some details of curiosity and entertainment. It is well known, that, in distilling charcoal, some fixed and some inflammable air are produced, though in a small quantity, and without altering the appearance of the coal. This air soon ceases to come over; but, on exposing the charcoal to the atmosphere, a similar product may be obtained in distillation. On repeating these experiments, it is found constantly to lose a little more weight than it had acquired by being exposed to the atmosphere; and, after frequent trials, the whole charcoal is decomposed. It is, however, remarkable, that the air acquired by these repeated trials, is triple of that of the original charcoal; and it is evident, that the additional weight must be derived from the atmosphere.

atmosphere. But, in the air, it is exposed only to air or to water, and it remains to be ascertained, from which the new production is derived. Our author, therefore, exposed it to air deprived, of water and to water deprived of air; but, in the former trial, it derived nothing, in consequence of the exposure, and gave out in the second distillation, neither fixed nor inflammable air. By the second method, he decomposed all the charcoal, and produced from it the usual quantities of air, that is, triple its weight, though it had only been exposed to water deprived of air. We omit the calculations, and particularly the quantity of water decomposed, because the former are too long, and the latter a little fallacious.

With these views our author repeated many of Dr. Hales' experiments, and in distilling woods and plants: in the greater number he found a similar result to that which occurred to him in the experiment with the charcoal; but in the oily plants he found a greater proportion of inflammable air from the decomposition of the oil: on the whole, he chiefly saw, he tells us, the affinity of the oxygen, which joined with the coaly matter (phlogiston), formed fixed air. M. Lavoisier considered it as a proof of the truth of his system, that wood gradually dried gives no fixed air or hydrogen; while fresh vegetables, which contain much water, give both copiously. At the same time, the fixed air produced by decomposing vegetable and animal acids, do not proceed, in his opinion, from their formally containing it, but from their containing much water, and its decomposition by the coaly matter, which is one of their principal ingredients. He pursues this system in the analysis of sugar and of some animal substances, where he is almost ready to contend that the oily matters do not formally exist in the body, but are the consequence of a second combination. Of the three principles which enter into the composition of vegetable and animal substances, the coaly matter, he observes, is in excess; and this, probably, is the cause of their affinity with water. The coaly matter attacks the oxygen of water, forming fixed air, while the hydrogen (inflammable air) is disengaged, or is 'recombined with the coal to produce oil.' At last, in animal bodies, the azote (phlogisticated air) is added, and produces the volatile alkali.—Perhaps we may have no better opportunity of adding his system of combustion. This is either effected in the open air, by distillation in the naked fire in consequence of the bodies containing water, by fermentation either vinous or putrid, or by acids with an excess of vital air. In the first there is a separation of heat, in the second of the hydrogen, and in the last, when the dephlogisticated nitrous acid is employed, of nitrous gas. Every kind of oxygenation is, therefore, in M. Lavoisier's opinion, a combustion; and he distinguishes the first by the term ardent, and the second by that of obscure combustion: an analogous distinction is already admitted in chemistry, by the terms sensible and latent heat. As in these combustions
water,

water, M. Lavoisier thinks, is decomposed by the attraction of the oxygen, so in vegetation it is effected by that of the hydrogen: the last, he observes, leaves the oxygen to unite to the coal, and form oils and resins, while the oxygen is copiously disengaged and passes off through the excretory vessels.

But the most important part of the subject, and that for which we chiefly introduced it, is the memoir of M. M. Paets, Van Troostwyk, Deiman, and Cuthbertson. They first state the question in dispute very correctly. It is allowed on both sides, say they, that in burning inflammable with vital air, not only water but an acid is obtained; 2dly, that this acid could not have existed in the airs employed, but that it is formed during the inflammation; it is not the same with the water, which is in less quantity the drier the airs are which are burnt. They add, that the adversaries of the new theory may consider the water as an accidental substance, with the same reason as its supporters consider the acid to be so. After some other observations respecting the decomposition only having taken place in iron tubes, they proceed to say, that they are now convinced of the truth of water's being a compound body, from their own experiments. They employed a tube hermetically sealed at one end, and the other opening into a reservoir of distilled water. At the sealed end a golden wire was inserted so as to project an inch and half into the tube. At the distance of five inches and one-eighth was another wire, which was carried through the open extremity: the first was connected to the prime conductor of a very powerful electrical machine; the other to the outer surface of a Leyden vial, the button of which communicated with the prime conductor, and which had a square foot of coating. As those wires, therefore, formed, by means of the water, the electrical circle, the spark was passed through the fluid; and soon after some very powerful shocks had been given, bubbles of air appeared in the water and gradually collected into larger masses. When the column was so great as to extend to the end of the superior wire, the whole inflamed, and a very small residuum was left. On continuing the experiment, the air was again collected and again exploded; but the residuum was less, and after each experiment was still farther diminished. They conclude from these trials, that by the electrical shock the water was decomposed, and the ingredients again reunited by the explosion. They observe that inflammable air and vital air could only explode with the electrical spark, and neither could be obtained from the atmosphere, through the water, the only source of air, except from the decomposition. If it be supposed to be derived from the electrical spark, this could not furnish the vital air, and the inflammable air would not explode without its assistance. But it was proper to enquire whether the spark would not produce the inflammable air, and whether the vital air might not be owing to a portion of common air accidentally entangled in the water. To ascertain the first point, they tried
the

the effect of the electrical spark when the tube was filled with oil of vitriol, and the pale nitrous acid. They repeated the shocks till the air was collected, but would not explode. This might probably be vitriolic acid air or nitrous gas; but as these gasses are absorbed by their respective acids, this property was tried, though after some continuance no absorption took place. It was probably, therefore, vital air, and by sending up some nitrous gas the suspicion was confirmed. We may, however, be permitted to observe, that this experiment is by no means decisive, and renders the others doubtful. With all the acids there is much water; and we see no reason why the water in the acid should not be decomposed: besides, if the acids had been in part decomposed, it might have hindered the explosion, though inflammable air had been present. We do not yet know that the air might have not been a mixture of vital, inflammable and vitriolic acid air. If it was vital air only, it probably arose from the decomposition of the acid; but much of this experiment remains to be elucidated before any consequence can be drawn from it.

The effect of the explosions was afterwards tried with a little variety in the apparatus, but chiefly with the tube and the water carefully exhausted of its air. The result was the same, and the residuum was one-sixteenth of an inch; but bringing it to the extremity of the thread, and again exploding, it was reduced to one-thirty-second. This was suffered to escape, and the experiment repeated: the residuum was then one-twentieth, and after the second inflammation one-fortieth. The third time it was one-fortieth, and reduced afterwards to one-sixtieth; the fourth it was one-eightieth and could not be inflamed again. The common air must have been in very small proportion even if the whole bubble consisted of it. What then became of the airs produced? did they again form water or acid? This principal part of the question is neglected: and the result is gratuitously supposed to have been water, and it is concluded that the acid was only an accidental production. The advocates for the new theory have attributed the acid to the azote (phlogisticated air) always contained in the oxygen: to this it has been objected, that the purer the oxygen has been, the more acid has been obtained, and by adding azote the acidity is destroyed. To these objections our authors answer, that the vital has a greater affinity to the inflammable air than the azote, and never combines with the last, unless there is not a sufficient quantity of hydrogen. If the proportion is, therefore, the proper one, water is the result; if the oxygen is in excess, a little acid will be formed by the union of the azote with the excess of vital air. The same reason will explain why the addition of azote makes no change in the acidity: if the proportion of the other airs remain, it will only augment the residuum; but if the proportion of hydrogen be lessened, it will increase the acidity, as Mr. Cavendish found in his experiments. In this reasoning there is apparently much force and much truth.

We must hastily step over the other articles which we purposed to mention in this sketch: in reality they are of little comparative importance. As we have been speaking of explosions, we may add M. Macor's account of a new and unexpected one. 'I had precipitated, says he, with vitriolic æther, some gold dissolved in aqua regia, made with four parts of nitrous acid and one of sal ammoniac. This mixture was made in a little white vial, which, when full, might contain about half an ounce. As I usually carried this vial in my pocket in a case which contained another full of volatile alkali, I put it in the case and returned it to my pocket: I carried it there five or six days. The seventh day I luckily took it out of my pocket and put it upon a table in a room which I soon after left; in an instant I heard a sound like the report of a cannon. The case was burst, and the vials reduced almost to powder, though they were separated by a little partition; but that which contained the volatile alkali was least broken.' We have transcribed this passage to guard our chemical friends against any inattention of a similar kind. The pure air of the calx of gold combining with the inflammable air of the æther, probably produced this effect; but it is not easy to assign a reason why it should have happened when the materials were at rest.

M. Pelletier, in his examination of phosphorus, has lately treated of its union with sulphur. These two bodies easily unite in the heat of boiling water, and the mixture remains fluid in the heat of from 7° to 10° of Reaumur, (about from 48° to 55° of Fahrenheit) though it might be expected that the union of sulphur would have made the phosphorus more refractory. This subject, however, he afterwards examines more particularly. Phosphorus alone generally fixes at from 24° to 30° (86° to 100° F.); and at the moment of congealing gives out heat, constantly 6° ($13\frac{1}{2}$). The purest phosphorus congeals at the highest point. The lowest point at which it sublimes is 76° (203°). When brittle, it is made flexible by melting in water or burning in part: the redness seems connected with flexibility, and some phosphorus which we have kept many years in the dark, is perfectly white and brittle: the last point at which the redness appeared, was on that side and in that part where it occasionally received a ray of light. Some fuming orange-coloured strong nitrous acid is by the same means as limpid as the purest water. So powerful is the attraction between air and phlogiston, or at least phlogiston in its form of light! But to return. Phosphorus, we are informed, boils at 232° of Reaumur, (615°). M. Pelletier then proceeds to the mixture of phosphorus and sulphur. A drachm of the first added to nine grains of the second congealed at the twentieth degree; with double the quantity, the congelation was at 12° ; with half a drachm of sulphur at 8° ; with equal quantities at 4° ; with three drachms of sulphur at 30° . The degrees are Reaumur's, but the proportions only are required; so that we have not reduced them.

These

These combinations are easily decomposed in water; the water soon becomes acid and its smell hepatic. According to the new doctrine it is the water which produces these changes by its decomposition; the vital air forming with the radicals an acid, while the inflammable air escapes, carrying with it a little sulphur. A little phosphorus also accompanies it, as the vapour is luminous in the dark.

M. Sage has compared the intensity of the fire produced by burning equal bulks of the wood of the oak, of its charcoal, the charcoal of peat, and pit-coal. Coal, in our author's opinion, is produced by the action of vitriolic acid on wood; this opinion he endeavours to confirm by experiment; but the greater part of pit-coal contains some clay, and sometimes, as we have had occasion to remark from baron Born, it occurs in the retracted cavities of lava. But we shall at a future period return to this system of our author. It is enough now to observe, that the intensity of the fire produced by wood, is to that of the charcoal of the same wood as 4 to 5. The fire of peat-coal to that of wood is as 4 to 12, and the ratio of the heat produced by pit-coal to that of charcoal of wood is as 4 to 32.

M. Sage's analysis of fossil wood is also connected with this subject. The fossil wood of Iceland, which the Danes call *futurbrand*, lies in horizontal strata, and the trunks of trees appear often exfoliated, *and almost always compressed.* The colour is of a greyish brown: it is brittle, and its fracture frequently discovers black brilliant veins like jet: the *futurbrand* indeed appears to be an exhausted jet, for the analysis of each produces nearly the same results. The fossil wood of different parts of France differs a little in colour, and in occasionally containing some martial pyrites. The odour in burning is extremely foetid. On distillation, water, accompanied with an hepatic gas of an insupportable stench, came over, and soon after a limpid acid water, a black, foetid, thick, and heavy oil. The coal was one-fifth of the wood distilled: on burning it gave out the sulphureous acid, and the white light cinder was one-twelfth of the wood; it made a slight effervescence with acids, and the smell was hepatic.

The few chemical facts which remain are of so little importance that we safely leave them till we again engage in similar subjects: we shall conclude with a miscellaneous letter of M. Crell, which contains the latest intelligence respecting the objects treated of, and some matters of real importance.

The most interesting discovery is undoubtedly the new semimetal which M. Klaproth of Berlin has just discovered in the pechblende and the green glimmer of Saxony (Magellan's Cronstedt, sect. 277. var. 6. p. 56c.)* Because it is distinguish-

* The section relates to silver mineralised by sulphurated zinc; but the second variety, that which was probably designed to be pointed out by M. Crell, appears to be added from resemblance only: its nature was evidently not understood before.

ed from every other, M. Klaproth has called it uranite. It is more difficult to reduce than manganese, externally greyish, and internally of a clear brown: specific gravity 6.440. Its brilliancy is not great, and it is sufficiently soft to be scraped with a file. *The calx well calcined and mixed with the necessary flux gives porcelaine of a deep orange colour.* In my next letter you shall have a fuller detail. M. Hermstadt continues his labours to extract the acid of tin. He dissolves the tin in pure muriatic acid, and boils the solution with nitrous acid distilled from manganese, till no more red vapours arise. The limpid fluid is distilled till all the muriatic and nitrous acids have disappeared. The white mass which remains, dissolved in three parts of distilled water, is the acid of tin. If this mass is exposed to a red heat, it changes into a yellow transparent matter, without acidity, and no longer soluble in water, though it regains these qualities on being exposed some weeks to the air†. M. Kunsmüller thinks that naphthæ owe their origin to acids, phlogisticated, by one part, of spirit of wine, and brought to the state of air, and that they are then absorbed by the other part of the spirit of wine. M. Lowitz has frozen vinegar and distilled the part which remained fluid from powder of charcoal. This fluid crystallises at 195° of Delisle (—21½ of Fahrenheit), and the crystallization is regular. At 126°‡ it becomes fluid, and changes to a solid when this heat is lessened. On suffering all the fluid to drop from the crystals, we obtain the acid more pure than in any other way. It shows that Wessendorf's concentrated acid contains nothing heterogeneous, as was formerly supposed. A vinegar of the same strength may be obtained by 'uniting three parts of soda acetata, with eight parts of vitriolated tartar, in which there is an excess of acid, crystallised and distilled with a gentle fire. From the phlegm of the distillation of vinegar, half the quantity of an anodyne vegetable liquor may be obtained.' (This we have lately explained at length).—The vegetable anodyne liquor may be employed to make vitriolic æther, by adding it to the acid instead of alcohol, and the product is double of that obtained in the usual way. M. Westrumb has often found that in burning dephlogisticated air (drawn from manganese) and inflammable air, the effect was the same as if he had burned in pure air, splinters of fir, a small candle, or the agaric of the oak; or inflamed pure and well washed inflammable air together. In all these experiments, particularly in that with the mushroom, he observed a red nitrous vapour, and obtained a *nitrous water* (a new confirmation of the experiment of Dr. Priestly, and little favourable to the new doctrine). According to M. Westrumb also, vinegar may be procured from acids, rich in phlogiston, by repeated distillations only; viz. from the acids of lemons, sugar, and from empyreumatic acids: from whence in these instances do they obtain their oxygen?

† It is certainly, therefore, not the base of tin, or the base is not an acid.

‡ 61° of Far. but there is probably some error of the press in the original.

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

A Sermon, preached for the Benefit of the Charity-School instituted at Upton upon Severn, in the Year 1787. By the Rev. Richard Sandilands, LL. B. 8vo. 1s. Cadell.

THIS is an elegant and persuasive discourse on the conduct of the Samaritan—'he that shewed mercy.'—Our author shows that such a one is truly our neighbour.

The State of the Nation, with respect to Religion and Manners. A Sermon preached at Uxbridge Chapel, Middlesex, on Sunday, the 25th of October, 1789; being the Anniversary of his Majesty's Accession to the Throne. By the Rev. Walter Harper, Assistant-Lecturer. 4to. 1s. Evans.

Mr. Harper endeavours to awaken our attention by a display of the blessings we enjoy, and the little practical use which we have made of them. Among the former, however, he should not have mentioned the late harvest; for, soon after it, we were obliged to require corn from our neighbours; and, perhaps, the progress of Socinianism should not be accounted among the latter. We have endeavoured to combat it in all its forms, but do not object to the promulgation of its doctrines; for we know that the cause of truth is best promoted by a free and liberal enquiry; and though religion and moderation have occasionally been overlooked by some of the combatants, yet facts and arguments have been brought forward, which will ultimately, and in more moderate hands, assist the cause both of true piety and morality.

The Observation of the Christian Sabbath recommended to the higher Degrees in Life. By a Minister of the Established Church. 8vo. 6d. Evans.

We have seldom seen a plainer and more practical discourse. We fear, however, that those to whom the preacher 'crieth, will not hear; and that he lifteth up his voice in vain.' But he must feel a consciousness of having done his duty; and those who will attend to his precepts will find them truly pious and unaffectedly benevolent.

A Letter addressed to the Delegates from the several Congregations of Protestant Dissenters who met at the Devizes, on September 14, 1789. 8vo. 6d. Wilkie.

A Second Letter, addressed to the Delegates from the several Congregations of Protestant Dissenters who met at Devizes, on Sept. 14, 1789. By the Author of the First Letter. 8vo. 1s. Wilkie.

The first Letter contains some cool but pointed reprehensions on the language of the Resolutions; but, we think, the author urges a little too far the indissoluble connection of church

and state: in this question the state is in no danger, though, in some instances, the language of the Resolutions is too intemperate, and, in one, we see a few symptoms of hostility.

In the second Letter he reduces the different Resolutions to distinct propositions, and answers to each with various success. The subject, when fully considered, lies, however, within a very narrow compass. It is necessary that there should be an established religion; and the only doubt is, whether the different branches of the executive power should be always necessarily confined to that religion, when the disputed theological points are not of a political nature.

Lessons of Moral and Religious Instruction. 4d. Rivingtons.

These Lessons are intended for the benefit of the poor in general, and the use of Sunday Schools in particular. They consist of dialogues, enlivened by the interposition of natural incidents; and the whole, in style of sentiment, well adapted to the purpose.

Remarks on Dr. Horsley's Ordination Sermon: in a Letter to the Lord Bishop of Gloucester. By G. Wakefield, B. A. 8vo. 4d. Deighton.

In this pamphlet, Mr. Wakefield censures very freely some of the sentiments in the ordination sermon; but not without exhibiting the principles on which his opinions are founded.

A Discourse on Sacramental Tests. Delivered at Cambridge, Oct. 30, 1788. By R. Robinson. 8vo. 1s. Dilly.

This discourse, the author of which inveighs against sacramental tests, was delivered at Cambridge, October 30, 1788, at a general meeting of the deputies of the congregations of Protestant Dissenters in the county of Cambridge.

A Key to the Psalms; being an easy, concise, and familiar Explanation of Words, Allusions, and Sentences in them, selected from substantial Authorities. By Rev. W. Cole, A. M. 8vo. 2s. Deighton.

This production is intended for the lower class of people, to whom it explains many words, phrases, and allusions in the Psalms, with which they may be unacquainted.

Israel's Salvation; or, an Account from the Prophecies of Scripture, of the Grand Events which await the Jews, to the End of Time. By T. Reader. 8vo. 1s. 6d. Buckland.

This author treats of the grand events which await the Jews, to the end of time; and he is bold enough to affirm, from the prophecies of Scripture, that the conversion of the Jews will commence in the year 1816; that they will be called to their own land in 1866; in which year, likewise, an earthquake will destroy seven thousand inhabitants of Rome; that Gog, or Popery, shall be destroyed in 1941, and that, after a glorious millennium, about the year 3125, the world will be at an end.

P O E T R Y.

The Theriad; an Heroi-Comic Poem: to which are subjoined some Miscellaneous Pieces and Notes. By a Young Gentleman. 8vo. 5s. Lowndes.

The reader's curiosity will probably be excited no less than ours was, at the title prefixed to the principal poem. It is derived, we find,

'From *Θηρίον*, Gr. a beast. In the year 1765, the papers were filled with accounts of the depredations of a wild beast in France, chiefly in the Pays de Givaudan, in the province of Languedoc. This famous beast is the subject of the poem.'

We are much obliged to the courteous author for this information; and if he had farther communicated to us what the drift of his story was, and the meaning of the various adventures into which this four-footed allegorical hero (we know not well what to call him) is plunged, he would have doubled the obligation. The notes afford but little assistance towards elucidating its general designation; and the veil of mystery, though now and then we get a transient glimpse, is too closely drawn for us absolutely to remove. From the manner, however, in which the lesser poems are generally executed, for some are not destitute of merit, we suspect that it scarcely deserves any very severe application, or laborious researches.

Trentbam Park, a Poem. By William Fernyhough, A.B. 4to. 1s. Evans.

We find here but little to praise or blame. The diction is smooth and easy; but we discern no great strength of mind nor vigour of fancy.

Brother Tom to Brother Peter, or Peter paid in his own Pence, with the Articles of Partnership between the Devil and Peter Pindar, Esq. An Historical Epistle. By a Moonraker. 4to. 3s. Parsons.

We know not when we have read an attempt so violent, and yet so weak as this Epistle. Brother Tom has caught the family manner, or at least the worst part of it; but he forgot, when he aimed at resembling the descendant of the Theban bard, that wit, humour, shrewd reflections, and sarcastic remarks, were also necessary. He has not even tagged his verses with a rhyme. The terminations have frequently no apparent resemblance, and that of sound must be derived from a vitiated or an uncommon pronunciation.

Ode to Hope. 4to. 1s. Elliot and Kay.

Poetic enthusiasm and expression are sometimes displayed in this Ode, but it is not, throughout, of an equal texture; and perspicuity, as well as elegance, is occasionally violated by the uncouthness of diction; not to mention the extreme dissonance of the rhymes, in one or two instances.

The Garland; a Collection of Poems. 4to. 2s. 6d. Robson.

Most of these pieces were printed in the Gentleman's Magazine, and appear to be the production of a juvenile bard.

The Female's Meditation; or common Occurrences spiritualised, in Verse. By Hannah Wallis. 4to. 3s. 6d. sewed. Matthews.

The wretched effusions of one who seems to have mistaken the enthusiasm of a Methodist for the inspiration of poetry.

DRAMATIC.

The English Tavern at Berlin, a Comedy, in Three Acts. 8vo. 1s. 6d. Harlow.

If this comedy was ever acted, the author chuses to conceal the circumstances and the event; though a pleasing sentimental trifle, it is not, we think, sufficiently full of incident for the stage. The plot hangs on a well known story of the great Frederick's conveying some money secretly into his page's pocket, whom he found asleep, and whose mother, as he discovered accidentally, was in great distress. It seems to have been originally written in German.

Remarks on some of Shakspeare's Characters. By the Author of *Observations on Modern Gardening.* 2s. Payne and Son.

These Remarks are the production of Mr. Wheatly, who died in 1772. They are, in general, superficial and ill-sounded, though not destitute of ingenuity; and seem to have been much laboured by the author.

Macbeth reconsidered. An Essay, intended as an Answer to Part of the Remarks on some of the Characters of Shakspeare. 8vo. 1s. Egertons.

This Essay is intended as an answer to the pamphlet mentioned in the preceding article; and its character is nearly the same with that of the Remarks.

CONTROVERSIAL.

Levi's Discourse to the Nation of the Jews. 8vo. 3s. 6d. Flexney.

This author is surely not David Levi, the antagonist of Priestley, and the enemy of Christianity, for he is not only almost, but 'frequently' altogether as we are. Indeed he differs in many other respects from our former acquaintance, and his opinions are very seldom consistent with Judaism. He does not, for instance, consider the present state of the Jews as a continuation of the Babylonish captivity; he thinks Herod rebuilt the Temple of Jerusalem, making a third Temple, which the Jews uniformly oppose, &c. It is, however, difficult to develope the author's real intention; for, to an affected peculiarity of language, gross errors, either of the writer or printer, are added, and contribute to spread a veil over his motives and opinions—to us impenetrable. The bulk of this volume, however, consists of quotations from the Prophets and Evangelists.

A new succinct and candid Examination of Mr. David Levi's Objections against Jesus Christ, and the Gospel History: in his Letters to Dr. Priestley, by Philip David Krauter, D. D. 8vo. 1s. 6d. Dilly.

Supplement to the Examination of Mr. Levi's Objections, in his Letters to Dr. Priestley. Occasioned by his gross Misrepresentations of it, in his Answers to Dr. Priestley's Letters, Part II. By Philip David Krauter, D. D. 8vo. 6d.

We have formerly noticed Mr. Levi's Answer to Dr. Priestley's Letters to the Jews; and the first of these works contains an answer to what Dr. Priestley had observed in the first part of his Letters. In the Reply of Mr. Levi, he paid some attention to Dr. Krauter, and to this Reply the Supplement alludes. Our author answers with various success, and we should have seen, with some concern, Mr. Levi occasionally triumph, if we did not know that he was vulnerable on other grounds. To defend weakly is always to betray a cause.

A Letter to the Rev. Dr. White; containing, Remarks upon certain Passages in the Notes subjoined to his Bampton Lectures. By Philalethes. 8vo. 1s. Johnson.

Philalethes seems to have taken advantage of the present popularity of Dr. White's Sermons, to call the attention of the public to those parts of the notes which are hostile to Socinianism. From whose pen they proceeded, as he is not anxious to know, it is not incumbent on us to examine. It was said, that the Socinians appeal to reason for their support: our author shows that they appeal also to Scripture. This, indeed, may be allowed without danger; but the controversy should be decided by the general tenour, the spirit, and tendency of the whole, not by select passages on either side. By this means, we think, it will appear decidedly that Christ was the Son of God, inferior to the Father only in his humiliating state. The end and design of this state; and the system of some authors, respecting the victim of divine justice, it is unfair to press on Dr. White, as we do not recollect that he has employed it. Our author urges strongly the difficulties which attend the trinitarian system; but it would be surprising that any thing revealed from above, respecting circumstances of which our senses can take no cognisance, should be wholly comprehensive by reason, which can only judge of the relation of images supplied by the senses. Do we doubt of the existence of immaterial beings, because we can have no idea but of matter, which is impenetrable?

An Apology for the two Ordinances of Jesus Christ; the Holy Communion, and Baptism. Seriously recommended to the Consideration of the People called Quakers. By Robert Applegarth. 8vo. 1s. Richardson.

Mr. Applegarth was formerly a Quaker, though neither strictly nor properly did he deserve that name, for he was incapable

capable of 'silent waiting,' or, in other words, that perfect abstraction, not only from external objects, but from his own thoughts. The greater part of this pamphlet consists of answers to Mr. Barclay's objections, in his Apology, to the holy communion and to baptism. He reasons with the closeness of a Quaker, and his answers are generally satisfactory.

N O V E L S.

Norman Tales, from the French of M. le Grand. 12mo. 3s. Egertons.

These Tales are extracted from the two volumes of M. le Grand, intitled 'Tales of the twelfth and thirteenth Centuries,' noticed in our LXIId volume, p. 76. The change of the title is said to be owing to their having been proved to be exclusively Norman.

Radzivil, a Romance, translated from the Russ of M. Wocklow. 3 Vols. 12mo. 7s. 6d. Lane.

M. Wocklow is said to have written this novel, in imitation of some English works of a similar nature; but he has diversified it with uncommon scenes and unusual adventures, in countries and among inhabitants little known, on the east of Poland. We found it very interesting, though, to a mere English reader, it will often appear improbable.

In the journey, on the heath of Welfar, we trace the author in Count Fathom; but he has added as much to the interest of the adventure, as he has detracted from the more terrible circumstances. In the adventures in the Pays Vaud, where we survey the gradual decline from the noble high-spirited soldier to the plain laborious and industrious husbandman, the pencil has traced the changes with great delicacy, and it proves a very interesting part of the work. We are sorry that the subject of the third volume could not have been interwoven with the rest: we were so happy with Julia and Mansfeld, in their plain habiliments, that we found the adventitious story, though well told, hang heavy on our hands.

Louisa, or the Reward of an Affectionate Daughter. 2 Vols. 12mo. 5s. Hookham.

We have seldom seen letters more trifling and uninteresting, except a few descriptive of places in Holland and Germany. The story and the characters are equally trifling and insipid.

Delia, a pathetic and interesting Tale. 4 Volumes. 12mo. 12s. Lane.

Though as an artful contexture of events, within the reach of probability, we cannot highly commend these volumes; yet we perceive some traits of genius and acquired knowledge in them, which shows the author to be unhackneyed in his profession,

fection, and to be, in reality, above it. At the same time, we ought to remark, that the conduct of the work is not very particularly defective; and the author's pathetic scenes are well worked up, and heightened by a judicious choice of incidents. But why will novel-writers delight to harrow up the soul? Why was not lord Archer killed by the robbers? Or, if we must have a pathetic conclusion, why was it anticipated by lady Harriot's dream?

MISCELLANEOUS.

Letters on the Politics of France. By a Gentleman at Paris. 8vo. 1s. Debrett.

These Letters are evidently written by a person of much political observation, and, indeed, we are inclined to suspect, by one who has acted in the capacity of a statesman. They contain an artful apology for the late measures of the French court; with respect to which the author appears not to be uninterested.

The Death and Dissection, Funeral Procession, and Will of Mrs. Regency. 8vo. 1s. 6d. Walter.

A whimsical medley of verse and prose, not destitute of wit and humour. Its object is to rally the opposition, on account of the disappointment they received by his majesty's recovery, and the consequent miscarriage of the Regency Bill.

The Second Report and Address of the Philanthropic Society, instituted September, 1788, for the Prevention of Crimes. 8vo. 1s. Robinsons.

We are well pleased to hear that this Society prospers; and, as its plans open to our view, we perceive that it deserves more attention. It was proposed as a means of preventing crimes, but by teaching morals, it aims at reforming by example. The school of morality, when its duties are taught with plainness and simplicity, appears to be a judicious and well conducted plan; and, we trust, will be found essentially useful. In this manner, the Philanthropic Society purpose to form able, industrious, exemplary citizens, not from the class which would be otherwise of no utility, but from that which would be positively detrimental; the limb,

Ense recidendum, ne pars sincera trahatur.

They are yet in want of support, indeed of liberal assistance; but they hope that, at some future period, by the industry of the objects of the institution, it will be sufficiently maintained.

Thoughts on the distinct Provinces of Revelation and Philosophy. 4to. 2s. Faulder.

The author of these Thoughts scruples not to express his pity and contempt of all the sages of antiquity, as a tribe whose

whose speculations are degrading to the dignity of human nature. We regard with very different sentiments those venerable characters, and shall never believe that revelation can suffer any detriment from true philosophy, exercised in the investigation of truth, and the developement of reason.

Essays on important Subjects. By D. Turner, M. A. 2 Vols. 6s. sewed. Buckland.

The leading principle of these Essays has a great affinity to that of the *Thoughts*, in the article immediately preceding. The author seems to maintain, that our belief in God depends on revelation; and that our faith in divine revelation depends on our belief in God. Did reason indeed countenance such a mode of argument, it might justly be regarded, according to the foregoing writer, with pity and contempt; but it spurns at the imputation of a sentiment founded upon no principle, and from which no conclusion can be drawn.

An Oration delivered on the Secular Anniversary of the Revolution. By W. Sharp, jun. 8vo. 1s. Johnston.

This Oration is the produce of William Sharp, junior, president of a Society devoted to Public Freedom, at Newport, in the Isle of Wight. It contains many just observations, and some, likewise, which must be regarded as invidious, respecting the reign of our present gracious sovereign, who, the author wrongfully insinuates, is less favourable to public liberty than the two last kings. This is so evidently repugnant to fact and experience, that to refute it by any argument would be unnecessary.

The Speeches of W. Wilberforce, Esq. on the Abolition of the Slave Trade, in the House of Commons, May 12, 1789. 8vo. 1s. Stockdale.

The Speech of Mr. Wilberforce, we presume, is already known to the generality of our readers. Along with it are published, in the present pamphlet, the speeches of Messrs. Fox, Pitt, Gascoigne, Grenville, Burke, Dempster, &c. to all which are subjoined Mr. Wilberforce's twelve propositions.

The English Art of Cookery, according to the present Practice; being a complete Guide to all House-Keepers, on a Plan entirely new. 8vo. 7s. bound. Robinsons.

This appears to be a work of great merit: but as the competitors for the palm in the art of cookery are a numerous body, and we are not sufficient adepts to decide on their different pretensions, we shall only inform our readers, upon the authority of Mr. Richard Briggs, the author of the present system, that he has been many years cook at the Globe-tavern, Fleet-street, the White Hart tavern, Holborn; and is now at the Temple Coffee-house, where we have tasted, with pleasure, several excellent dishes of his composition.

